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BIOGRAPHY.

LIFE OF PRESIDENT DAVIES.

THE Rev. Mr. Samuel Davies, late president of the college of New-Jersey, was born on the 3d day of November, A. D. 1724, in the county of Newcastle, on Delaware. His father was a planter, who lived with great plainness and simplicity, and supported the character of an honest and pious man to his death. His mother, who was greatly distinguished for her eminent piety, some time before the conception of this favourite only son, earnestly desired such a blessing; and as she then had only born a daughter, who was nearly five years old, she had special occasion for the exercise of her faith, in waiting for the divine answer to her petition. In this situation she took example from the mother of the prophet Samuel, and "Vowed a vow unto the Lord; that if he would indeed give her a man-child, she would devote him to his service all the days of his life." 1 Sam. i. 11.

It may well be supposed, that the parents received this child as from God, and that the mother especially, who had reason to look upon him as a token of the divine favour, and an express answer to her prayers, would, with the greatest tenderness, begin the rearing of this beloved plant. As there was no school in the neighbourhood, she herself taught him to read: and, although he was then very young, he is said to have made such proficiency as surprised every person who heard of it.

He continued at home with his parents till he was about ten years old, during which time he appeared to have no remarkable impressions of a religious kind; but behaving himself as is com-

mon for a sprightly towardly child, under the influence of pious example and instruction. He was then sent to an English school, at some distance from his father's, where he continued two years, and made great progress in his learning; but, for want of the pious instruction with which he was favoured at home, he grew somewhat more careless of the things of religion.

It appears, that about this time of life, careless as he was, he made a practice of secret prayer, especially in the evening. The reason (as he tells it in his diary) why he was so punctual in the evening was, that "he feared lest he should perhaps die before morning." What is farther observable in his prayers at this time is, that "he was more ardent in his supplications for being introduced into the gospel-ministry, than for any other thing."

Mr. Davies speaks, in a letter to the Rev. Mr. J. Bellamy on the state of religion in Virginia, of a glorious display of divine grace in and about Somerset county in Maryland, of its beginning, as he thinks, in the year 1745, by the ministry of Mr. Robinson, and of its being carried on by sundry ministers that preached transiently there. "I was there (says he) about two months, when the work was at its height, and I never saw such a deep and spreading concern among people in my life as then appeared among them. The assemblies were numerous, though it was in the extremity of a cold winter; and frequently there were very few among them that did not give some plain indications of distress or joy. O! these were the happiest days that ever my eyes saw, or are, I fear, like to see." If Mr. Davies was there (and I suppose he was there as a minister) in the year 1745, he was but twenty-one years of age. However, he was sent by the presbytery of Newcastle to Virginia, in the year 1747, when he was but twenty-three years of age. Here he continued till the year 1753, when he was chosen by the synod of New-York, at the instance of the trustees of New-Jersey college, as a fit person to accompany the Rev. Mr. Gilbert Tennent to Great-Britain and Ireland, with a view of soliciting benefactions for the said college. In this mission he was highly successful; for to his services, added to the pious and liberal charity of the friends of religion and learning in Great-Britain, received upon that occasion, does the college of New-Jersey, in a great degree, owe its present flourishing condition.

On his return home, he again entered on his laborious and beloved task of preaching the gospel to his several congregations; and continued in this work until the year 1759, when he was elected president of the college of New-Jersey, in the room

of the Rev. Mr. Jonathan Edwards. The college, before he came, had been in an unhappy situation; partly owing to the length of that melancholy period between the death of president Burr and his accession, and partly to the evil dispositions and practices of a few members of the society. President Burr died in September, 1757: and although Mr. Edwards was elected a few days after, he did not take upon himself the government of the college till February, 1758; and about a fortnight after, took the small-pox, of which he died in March following. Mr. Davies was not initiated in his office till the latter end of July, 1759; so that the college lay under the obvious disadvantages of a bereaved condition for almost two years. But the prudent measures taken by president Davies soon surmounted these disadvantages; so that in a few months a spirit of emulation in learning and morality, as had been usual, evidently characterized the students of Nassau-Hall.

While he continued president his labours were great; and his application to study was necessarily more intense than that of his predecessors. For he came to this seat of the Muses when its learning, by the eminent abilities of president Burr, was advanced to a very considerable degree; and he had just emerged from a sea of ministerial labour in various places, wherein a common genius would have been able to have made but little improvement in academical learning. Besides, the speedy passage he made through the course of his studies, previous to his entering into the ministry, made his after-application the more necessary for so important and elevated a situation. He was determined not to degrade his office, but to be in reality what his station supposed him; and accordingly exerted himself to the utmost. The labours of the day seemed to him rather an incentive to study than to rest in the night; for he commonly sat up till twelve o'clock, and often later, although he rose by break of day. The success was proportionable; for, by the mighty efforts of his great genius, and by dint of industry, he left the college of New-Jersey at his death in as high a state of literary merit as it ever had been in since its first institution.

There is reason to believe, that the intense application with which Mr. Davies attended to the duties of his office was one great cause of his death. The habit of his body was plethoric: and it is not to be doubted but that his health for some years had very much depended upon the exercise of riding, to which he was necessarily obliged while he lived in Virginia, though even then he had several severe fevers, supposed to arise principally from his application to study in the intervals of riding abroad. When

he came to the college he scarcely used any bodily exercise, save what was required in going from his own house to Nassau-Hall, which is a space about ten roods, five or six times a day.

In the latter end of January, A. D. 1761, a bad cold seized him, and for his relief he was bled. The same day he transcribed for the press the sermon, which was soon after published, on the death of the late king, and the day after preached twice in the college-hall; by all which, the arm in which he was bled became much inflamed, and increased his former indisposition. On the Monday morning after, at breakfast, he was seized with a violent chilly fit, which was succeeded by an inflammatory fever, and, in ten days (4th February) brought on the period of his important life.

Although premonitions of death in the present state of the world are seldom, if ever, given to mankind; and they who are disposed to interpret ordinary occurrences into such premonitions, when, by something similar in the event, those occurrences would seem as if predictive, generally discover their weakness; yet the circumstances of the death of an eminent person are commonly very acceptable to the public; and for this reason it may not be amiss to mention an anecdote which Mr. Davies more than once took notice of in his last sickness.

An intimate friend of his, a few days before the beginning of the year in which he died, in conversation, told him that a sermon would be expected from him on the new-year's day; and, among other things, happened to mention that the late president Burr, on the first day of the year wherein he died, preached a sermon on Jer. xxviii. 16. *Thus saith the Lord, this year thou shalt die!* and after his death, the people took occasion to say it was premonitory; upon which Mr. D. observed, that "although it ought not to be viewed in that light, yet it was very remarkable." When new-year's day came, he preached; and the congregation were not a little surprised at his taking the same text of scripture. Upon his being taken with his last sickness, about three weeks after, he soon adverted to this circumstance, and mentioned it as remarkable that he had been undesignedly led to preach, as it were, his own funeral sermon.

It is much to be lamented that the violence of the disorder, of which this excellent man died, deprived him of the regular exercise of his reason, the greater part of the time of his sickness, otherwise the public would undoubtedly have been gratified with his remarks on the views of an approaching eternity; and would have received another evidence of the superior excellency and power of that religion, which alone can support the soul, and

make the (otherwise gloomy) prospect of death cheerful. For the issues of this decisive period, his life had been eminently calculated from his youth. It abundantly appears, that from twelve or fourteen years of age, he had continually maintained the strictest watch over his thoughts and actions, and daily lived under a deep sense of his own unworthiness, of the transcendent excellency of the christian religion, of the great importance of a public spirit, and the necessity of exerting it in promoting the general good. Even in his *delirium* his mind discovered the favourite objects of its concern, the prosperity of Christ's church, and the good of mankind: his bewildered brain was continually imagining, and his faltering tongue expressing, some expedient for these important purposes.

[In addition to the foregoing, we subjoin the character of president Davies, as drawn by his friend the Rev. David Bostwick. Perhaps the ardour of friendship animated the writer to give rather a high colouring to some parts of the portrait; yet those who were best acquainted with Mr. Davies, will bear testimony to the general truth and accuracy of the delineation.]

"Mr. Davies was a man of such uncommon furniture, both of gifts and grace, and adorned with such an assemblage of amiable and useful qualities, and each shining with such distinguished lustre, that it is truly hard to say in which he most excelled, and equally hard to mention one valuable or useful accomplishment in which he did not excel. A large and capacious understanding; a solid, unbiassed, and well-regulated judgment; a quick apprehension; a genius truly penetrating; a fruitful invention; an elegant taste; were all happily united in him, and constituted a real greatness of mind, which never failed to strike every observer with an agreeable surprise.

"To this extraordinary natural capacity were added the improvements of a learned and polite education, which, though in the early years of his study it was embarrassed with many peculiar disadvantages, yet by the strength of his genius, and dint of indefatigable application, was cultivated to such a degree of elegance and refinement, that it attracted the notice and admiration of all the friends of science wherever he was known.

"And as the powers of his mind were enriched with every valuable human accomplishment, so they were eminently improved by the influence and efficacy of sanctifying grace; in consequence of which they were all sincerely devoted to the service of God, and the good of mankind. In the early stages of his life,

it pleased a sovereign God to call him effectually from his natural alienation, to the knowledge and love of himself, to take a powerful possession of his heart, and seize all the faculties of his active and capacious soul for his service. Upon finishing therefore the course of his preparatory studies, he entered into the sacred employment of the gospel-ministry, and solemnly dedicated himself, with all his superior talents, to the work of the sanctuary.

"In the exercise of this sacred office, his fervent zeal and undissembled piety, his popular talents and engaging methods of address, soon acquired him a distinguished character, and general admiration. Scarce was he known as a public preacher but he was sent, on the earnest application of the people, to some of the distant settlements of Virginia, where many of the inhabitants, in respect of religion, were but a small remove from the darkness and ignorance of uncultivated heathenism, and where the religion of Jesus, which he endeavoured to propagate, had to encounter with all the blindness, prejudice, and enmity, that are natural to the heart of the most depraved sinner. Yet under all apparent disadvantages, his labours were attended with such remarkable success, that all opposition quitted the unequal combat, and gave way to the powerful energy of the divine Spirit, which was graciously pleased by his ministry to add many new subjects to the spiritual kingdom of our glorious Immanuel.

"The work of the ministry was Mr. Davies's great delight; and for it he was admirably furnished with every valuable qualification of nature and grace. Divinity was a favourite study, in which he made a proficiency uncommon for his years, and yet he generally preferred the most necessary and practical branches of it, to the dark mazes of endless controversy and intricate disputes; aiming chiefly at the conversion of sinners, and to change the hearts and lives of men by an affecting representation of the plain, but most important, interesting truths of the law and the gospel. His talent at composition, especially for the pulpit, was equalled by few, and perhaps exceeded by none. His taste was judicious, elegant, and polite, and yet his discourses were plain and pungent, peculiarly adapted to pierce the conscience and affect the heart. His diction was surpassingly beautiful and comprehensive, tending to make the most stupid hearer sensibly feel, as well as clearly understand. Sublimity and elegance, plainness and perspicuity, and all the force and energy that the language of mortals could convey, were the ingredients of almost every composition. His manner of delivery, as to pronunciation, gesture, and modulation of voice, seemed to be a perfect model of the most moving and striking oratory.

"Whenever he ascended the sacred desk, he seemed to have not only the attention, but all the various passions of his auditory entirely at his command. And as his personal appearance was august and venerable, yet benevolent and mild, so he could speak with the most commanding authority, or melting tenderness, according to the variation of his subject. With what majesty and grandeur, with what energy and striking solemnity, with what powerful and almost irresistible eloquence would he illustrate the truths, and inculcate the duties of christianity! Mount Sinai seemed to thunder from his lips, when he denounced the tremendous curses of the law, and sounded the dreadful alarm to guilty, secure, impenitent sinners. The solemn scenes of the last judgment seemed to rise in view, when he arraigned, tried, and convicted self-deceivers, and formal hypocrites. And how did the balm of Gilead distil from his lips, when he exhibited a bleeding, dying Saviour to sinful mortals, as a sovereign remedy for the wounded heart, and anguished conscience! In a word, whatever subject he undertook, persuasive eloquence dwelt upon his tongue; and his audience was all attention. He spoke as on the borders of eternity, and as viewing the glories and terrors of an unseen world, and conveyed the most grand and affecting ideas of these important realities; realities which he then firmly believed, and which he now sees in the clearest light of intuitive demonstration.

"The unusual lustre with which he shone could not long be confined to that remote corner of the world, but soon attracted the notice and pleasing admiration of men of genius, learning, or piety, far and near: and therefore, on a vacancy at the college of New-Jersey, occasioned by the decease of the two former presidents,* in a close and awful succession, he was elected to that important office in the year 1759.

"Distressing as it was both to him and his people, united in the strongest bonds of mutual affection, to think of a separation, yet a conviction of absolute duty, resulting from the importance of the station, from the various concurring providences, and lastly, from the unanimous advice of his reverend brethren convened in synod, determined him to accept the proposal. Great and pleasing were the expectations with which we beheld him enter into that exalted sphere of service; yet I may boldly say that they were vastly exceeded in every respect by the reputable manner

* The Rev. Mr. Aaron Burr, in 1757, and the Rev. Mr. Jonathan Edwards, who succeeded him, and died the winter following.

in which he discharged the arduous trust. The progress he made in all the branches of science, with his capacity and diligence to acquire new improvements, enabled him to conduct the youth with great advantage through the several stages of useful and polite literature. And, while he endeavoured to improve the minds, he was not less solicitous to reform the hearts and lives of his pupils, to make them good as well as great, and fit them for both worlds. He knew that religion was the brightest ornament of the human, and the fairest image of the divine nature, that all true benevolence to men must have its foundation laid in a supreme love to God, and that undissembled piety in the heart was the best security for usefulness in every character of life. It was therefore his constant endeavour to promote the eternal as well as the temporal good of the youth entrusted to his tuition, not only by his fervent preaching and exemplary life, but by inculcating at the proper seasons the worth of their souls, and the vast, the inexpressible importance of their everlasting interests.

"In the government of the college, he had the peculiar art of mingling authority and lenity in such a due proportion, as seldom or never failed of the desired success. Hence he was revered and loved by every member of that collected family over which he presided. His performances at public anniversary commencements, as they never failed to do honour to the institution, so they always surprised his friends themselves by exceeding, far exceeding, their most sanguine expectations. His poetical compositions, and his elegant taste for cultivating the Muses, gave additional embellishments to those performances, and greatly heightened the pleasure of his crowded auditors.

"His acquaintance with mankind, his easy and polite behaviour, his affability and condescension, his modesty and candour, his engaging manner of address, with his sprightly and entertaining conversation, all the genuine fruits of a most benevolent heart, rendered him greatly beloved through the large circle of his acquaintance, and as greatly admired even by strangers, whose occasional excursions gave them only the opportunity of a transient interview.

"His natural temper, amiable in itself, and sweetened with all the charms of divine grace, rendered him peculiarly dear in all the relative characters of social life, whether as an husband, a father, a tutor, or a friend."

SERIES OF LIVES.

THE LIFE OF THE APOSTLE PAUL.

[*Continued from page* 287.]

On the following day Paul was examined before the Chief Priests and the Council; but when he prefaced his defence by declaring, *that he had lived in all good conscience before God until that day*, the High Priest commanded him to be smitten on the mouth. Upon this violation of public justice and decency, the apostle was transported to unbecoming warmth, and he sternly answered, *God shall smite thee, thou whited wall. For sittest thou to judge me after the law, and commandest thou me to be smitten contrary to the law?* But when they who stood by said, *Revilest thou God's high priest?* instantly recalling a christian temper, he answered calmly, *I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.* How happily is this error corrected, and how needful is the admonition to respect the magistracy, even when it is degraded by him who is placed in it, lest we should poison the public mind, and sever those bonds which are essential to social order! The weakness of human nature considered, it is not surprising that good men, particularly if misled by false zeal, should lose their temper in even a greater degree than St. Paul did; but that, in the hour of recollection, they should approve and vindicate such a spirit, may well excite a doubt whether they have indeed acquired the mind of Christ.

After Paul had made his defence, perceiving the council to be divided, and that the Pharisees were inclined to judge him favourably, he seized the critical moment, and appealed to them, saying, *Men and brethren, I am a pharisee, the son of a pharisee. Of the hope and resurrection of the dead I am called in question:* Thus, with equal truth and judgment, resting his cause on the resurrection of Jesus; while, with admirable address, he interested the pharisees in his behalf, by shewing the question in debate to be closely connected with the grand truths which they vindicated against the Sadducees. *For the Sadducees say, there is no resurrection, neither angel, nor spirit; but the pharisees confess both.* This appeal had the desired effect; for the *Scribes, which were of the pharisees part, arose and strove, saying, We find no evil in this man; but if an angel or spirit hath spoken to him, let us not fight against God.* A conflict so fierce and tumultuous now arose be-

tween the hostile sects, that Lysias fearing that Paul would have been torn in pieces among them, rescued him with an armed force, and secured him in the castle, until being informed of a conspiracy against the life of his prisoner, he sent him by night, under a strong guard, to Felix, at Cesarea. Thither he was followed by the high priest and elders, and accused to the governor, who referred the cause to a second hearing, when he should have acquired some satisfactory information from the chief captain. In the meanwhile Paul was remanded to the care of a centurion, with permission to see his friends, and to preach in his own house. Among the curious inquirers into the principles of the new religion were Felix and his wife Drusilla, a Jewess, *who* sent for Paul, *and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money would have been given him of Paul that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room, and Felix, willing to shew the Jews a pleasure, left Paul bound.*

Paul's sermon to Felix instructs every minister in the duty of adapting his discourse to the auditory, and instead of indulging in mere common-place, or displaying his skill in curious and elaborate disquisitions, to call the attention of his hearers to things of everlasting concern; forcibly impressing the guilty conscience, and speaking to the hopes and fears of the soul, by an unequivocal and energetic declaration of those solemn sanctions, which give life to the moral law, and interest to the promises of the gospel. Let us all also be warned, by the example of Felix, to shun procrastination; and while the terrors of the Lord are deeply affecting our spirits, let us humble them before God, and continue in prayer, till our weary souls obtain liberty and peace. From Paul's declining to purchase his liberation by a bribe, that valuable rule, *not to do evil that good may come*, is exemplified and recommended. To buy what justice should give, is to feed vice, to render it bold and daring, and to diminish to the poor the means of redress. Besides, evil is deceitful and progressive; if we buy justice to-day, we may buy injustice to-morrow, and what we learn to buy, we shall perhaps be equally disposed to sell. It is also worthy of observation, that while Paul could not with safety preach the gospel at Jerusalem, nor, perhaps, in any city of Judea, he was, for two years, under the protection of the magistrate, in the second city of the province, in the court of the proconsul; and there had an oppor-

tunity of declaring the truth to an order of men, with whom he could otherwise have had little intercourse.

When Festus came to his province, the Jews resumed their prosecution of the Apostle, who, perceiving the governor disposed to act partially against him, he again pleaded his privilege as a Roman, and appealed to the personal judgment of Cæsar. This appeal was readily admitted; but as nothing had been charged against him, of which the Roman laws took cognizance, but both the accusation and defence appeared a matter of *superstition*, respecting *one Jesus, who was dead, whom Paul affirmed to be alive*, Festus was embarrassed at the idea of sending him to the emperor without some specific complaint, and as about that time he received a visit from king Agrippa, who was a Jew, and *expert in all the customs and questions* of the nation, he gave the apostle another hearing before him, that *after examination he might have somewhat to write*. The behaviour and defence of St. Paul, on that occasion, as it is recorded in the 26th chapter of the Acts of the Apostles, was truly great and admirable. It is impossible not to feel the beautiful simplicity, and the calm but impressive eloquence of the Apostle's speech. Never did prisoner address his judge with more manly freedom and dignified respect; nor did any minister ever make a more direct but respectful application to his hearer, than Paul did to king Agrippa. This noble defence, it may be presumed, recommended itself to the understanding and conscience of many present, since Agrippa was compelled to confess, *Almost thou persuadest me to be a christian;* and both he and Festus acknowledged that Paul had done *nothing worthy of death or bonds, and might have been set a liberty if he had not appealed to Cæsar*.

Not long after this occurrence, St. Paul, accompanied by Luke, Timothy, and others, embarked for Italy, and the interesting particulars of his voyage are narrated in the 27th and 28th of the Acts. Without presuming that we can nicely scan the wonderful scene of providence which is there displayed, it is obvious that St. Paul is the principal figure in the piece. To plant the barren rock of Malta with the immortal vine of christianity, and to give a loud and merciful call to Paul's numerous shipmates, were evidently a part of the design of providence in exciting the storm which overtook him; and the whole was ordered so as to fix every eye on the great apostle, and to prepare every heart to receive his ministration with respect and gladness. To him the impending tempest was first revealed, and as he predicted their danger, so when the storm, raging in its fury, had sunk every heart with sadness, and deprived them of all hopes of safety, he

was authorized to announce infallible deliverance, and to declare that his God had given *to him* the lives of all who sailed with him. He advises, exhorts, and comforts them, and appears as the angel of life watching over their preservation. From the conduct of St. Paul we may remark, how much superior to all natural and acquired courage is the magnanimity of the humble christian! Supported on either hand by divine goodness and power, he calmly resigns himself to the disposal of overruling wisdom, knowing, that *all things work together for good* to the man who fears and loves his God. While the soldier, statesman, merchant, artist, scholar, boast themselves as the defence, strength, and ornament of the land, how little do they reflect, that God's government of the world is of a moral nature, and its ultimate end to promote the greatest possible quantum of moral good; and how little do they suspect, that as the Roman crew owed their lives to the piety and prayers of Paul, so that unless *the Lord of hosts had left us a very small remnant*, who are followers of his faith, the country might, by this time, *have been as Sodom, and like unto Gomorrah.*

When they reached the shore, some by swimming, and others on pieces of the wreck, the islanders received them with much kindness, and kindled a fire for their refreshment. In this good work the active apostle was cheerfully assisting, when a viper came out of the *heat, and fastened on his hand. And when the barbarians saw the venemous beast hang on his hand, they said, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, and fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a god.* From the narrative it is clear, that the apostle was bitten by the viper, though the poison had no power to injure him. Casual as the incident may appear, the christian will see in it the hand of God directing these kind barbarians to the man who could recompense their hospitality, by communicating to them the unsearchable riches of Christ; and though their first and second attempt to decypher the mystic characters of providence were unsuccessful and erroneous, yet in the apostle they found an interpreter, who enabled them to read the writing, and to understand its important meaning. During the three months Paul staid at Malta he wrought many miracles of healing, and preaching the gospel with success, as may be inferred from the treatment which he and his friends received; for St. Luke

says, *they honoured us with many honours, and when we departed, they loaded us with such things as were necessary.* Charity also hopes, that of the 276 souls, who owed their lives to Paul, some were found not deaf to wisdom's voice, nor disobedient to the heavenly calling.

Landing at Puteoli, Paul refreshed himself seven days with christian friends, whom he found there, and then proceeded on his journey. At the Appii Forum and Three Taverns, places fifty and thirty-three miles from Rome, he was met by a deputation of Roman christians, who went forth with as much pleasure and expectation to meet this illustrious prisoner, as ever did the myriads whom that proud city poured forth to grace the triumphs of her consuls and dictators. To all of them he was known by the elaborate epistle he had written to them two years before, and a few of them were his dearest friends. Such were Aquila and Priscilla, his old hosts at Corinth, and in whose house the Roman christians held their assemblies. Also his convert *Epinetus, the first fruits of Achaia, Mary, who bestowed much labour on him, his kinsman Herodian, and Adronica and Junia, his kinsmen and fellow-prisoners, who were of note among the apostles, and who were in Christ before him.* Some of these worthies, it may be presumed, were among the deputies, *and when Paul* saw them, he was comforted by the demonstration of their love, *thanked God*, and *took fresh courage.* Three days after his arrival at Rome he assembled the chief Jews, and when he found that they had neither *received letters from Judea concerning him nor any of the brethren who came from thence had spoken any harm of him*, at their request *he expounded to them, and testified the kindgdom of God, persuading them concerning Jesus out of the law of Moses and the prophets, from morning till evening. And some believed the things which were spoken, and some believed not.* After having thus cleared his conscience towards the Jews, he turned his ministry to the Gentiles, and was two whole years in his own house, with a soldier to guard him; preaching *with all confidence, no man forbidding him*, and with such success, that he declares his imprisonment had *fallen out to the furtherance of the gospel.* For *many of the brethren*, animated by his exhortation and example, *were much more bold to speak the word without fear; his bonds for Christ were manifest in all the palace, and in all other places*, and there were now *saints* of Jesus even in the court of the profligate Nero.

As Paul had appealed to Cæsar, it is natural to think that he took his trial before him, and was acquitted; nevertheless some critics of reputation think that he was liberated without trial.

Nor is their opinion without colour. Paul's prosecution had been pending near five years; the troubles of Judea were increasing; no specific charge had ever been brought against him; the centurion, Julius, would make a favourable report; his being a citizen would be of some avail; Burhus, the prætorian prefect, was a just man; and Nero himself had not yet commenced persecutor. If all these circumstances be considered, it is very possible that Paul was liberated without trial, no one appearing to prosecute him.

The subsequent course of Paul's labours can be traced only by a careful comparison of such materials as may be collected from his epistles, and as this is already done by the learned author of the Annales Paulini, it is deemed expedient to be guided by his authority in memoirs, the professed object of which is to edify the pious, rather than to merit the approbation, of the learned. Departing from Rome, it is reasonable to think, that Paul preached the gospel in various parts of Italy; and in the year 64 he is supposed to have fulfilled his purpose of travelling into Spain, and to have made his progress through Crete, where Titus was left to settle the churches of that island. From thence, accompanied by Timothy, he sailed to Judea, visited Jerusalem a fifth time, then returned to the Lesser Asia, and visited the Colossians, whom he had never seen before; and leaving Timothy at Ephesus, after he had excommunicated Hymeneus and Philetus, he departed for Macedonia, where he spent some time with his beloved Philippians, and passed the winter of 65 at Nicapolis in Epirus. In the spring of 66 he again visited Achaia, and Corinth its capital, and then took his route through Troas and Miletus, where he left Trophimus dangerously ill. In 67, when the rage of Nero's persecution had spent itself at Rome, and the emperor was now in Greece, Paul returned to Rome, probably with a view to comfort and strengthen the brethren there, whose spirits were much dejected by the dreadful havoc with which the church had been wasted. But he does not appear to have been there long before he was apprehended at the command of Helius Cæsarianus, to whom Nero had delegated absolute power during his absence in Greece. The treatment he then found was harsh and severe. Instead of being a prisoner at large as before, he was committed to close confinement, and had no open intercourse with the church. Probably the flower of the flock were cut off, and those who remained were so dispirited, as rather to consult their own safety, than generously to share the shame and danger of his bonds, as at his first visit. This St. Paul intimates pretty

clearly, in his second epistle to Timothy. *At my first answer no man stood with me, but all men forsook me. I pray God, it may not be laid to their charge.* The same may also be inferred from his prayer for Onesiphorus, *who oft refreshed him, and was not ashamed of his chain; but when he was at Rome sought him out diligently, and found him.* That there should be so much difficulty as he here intimates, in finding out a man of his eminence, can only be accounted for from the unhappy state of the Roman church, where terror reigned, and produced general concealment. But notwithstanding he was deserted by his fearful brethren, *yet the Lord stood with him, and he was delivered out of the mouth of the lion.* This deliverance, however, he was sensible was only temporary, and that *the hour of his departure was at hand.* The sacrifice of his blood he had long expected, and ardently desired, to pay; and now he was prepared to complete it with all gladness. Looking back on his christian course, he is refreshed by the testimony of a good conscience. *I have fought a good fight, I have kept the faith;* and looking forward, he rejoices in certain hope *of the crown of righteousness.* But while in the body, with calm undiscouraged zeal, his cares are those of an apostle. By means of Luke, the beloved physician, and the faithful companion of his travels, who was with him, he appears still to have superintended the concerns of the Roman church, and we find him summoning to his assistance his son Timothy, and requesting him to bring Mark with him, whom, notwithstanding his former cowardice, he deemed worthy of standing in this honourable post. Whether he lived to embrace Timothy and Mark is uncertain; but having now finished his course, in the last year of Nero, and the 68th of Christ, and on the 22d of February, as Clemens Romanus testifies, he changed mortality for life, and was crowned with martyrdom by decapitation. His death was such as became his life. The theatre selected for his suffering was the grandest which could be chosen; and we may be confident that the peculiar grace which had so eminently distinguished his life, would decorate its closing scene with every circumstance which could give interest to his dying testimony, and render it impressive and useful to the church, and to the world.

[*To be concluded in our next.*]

REVIEW.

A Sermon preached before the General Assembly of the Presbyterian church in the United States of America, by appointment of their Standing Committee of Missions, May 19, 1806. *Published at their request. By Eliphalet Nott, D. D. President of Union College in the state of New-York.*

[*Continued from page* 287.]

THE concluding part of this sermon has much force.

"And can it be that the tender mercies of such an auditory are exhausted? Have you, then, nothing more to lend to Jesus Christ: have you no longer any alms to bestow on your suffering brethren, and shall I tell them you have not; shall I recall the missionaries you have sent them, and extinguish the hopes with which your former charities have inspired them? Shall I pronounce on the savages their doom, shall I say to the pagan, just emerging from the gloom of nature, and directing his steps toward the hill of life, GO BACK INTO YOUR FOREST, COVER AGAIN YOUR ALTAR WITH VICTIMS, MUTTER YOUR NIGHTLY ORISONS TO THE STARS, AND BE SATISFIED WITH THE VAIN HOPE OF THE COUNTRY BEYOND THE HILLS? Are these the sentiments of christians—christians, whose hearts have been softened by redeeming love, whose immortal hopes rest on sovereign mercy, and whose unceasing song, through eternal ages will be, grace, rich grace? I was going to add, but the presence of that august personage, whose glory fills the place of our devotions, awes me. Open your eyes christians, and behold God-Emanuel in this assembly. Redeemer of our souls, who inhabitest eternity, and dwellest in the high and holy place, wherefore art thou present in this temple, made with hands? "I am present that I may witness the strength of the affection which my redeemed bear me; that I may in person record their charities, in that book of life, where their names already are recorded; charities, which I will publish to the universe at judgment, and reward, through eternity, in heaven."

Excellent as this discourse is, yet, like all the works of man, it has its imperfections. The sun has its spots. The eagle does not always soar. Whether we view it as a composition or as a sermon, we perceive in it blemishes.

Were we to be so minute as to remark upon the use of words, we might point out several improprieties. "*Enjoying the joys*," (p. 32) is an infelicity of speech. "*Sink* to nothing and be anni-

hilated," is tautology. The words "*repetition of*," (p. 17) are unnecessary and improper; for the author speaks of the idea expressed, not by the repetition of the figure, but by the figure itself. Leave out those two words, and you make the sentence correct. "*And partakers we shall be if we truly aspire to it* (p. 27); "*and these missionaries will be the channels of your kindness*," (p. 27) are both superfluous, and injure the sentences to which they are attached.

"*Motives are now unnecessary; a sense of that divinity which overshadows us, melts every heart to love, and swells every breast with mercy* (p. 38): what shall we say of this sentence? Shall we call it rhetorical? Such liberty of speech it will be difficult to justify. The sentence is unnecessary, and rather weakens than strengthens the paragraph.

Viewed as a sermon, we perceive imperfections in this discourse. The author has been unhappy in the choice of his text, which by no means embraces the topics discussed, and is also an incomplete sentence. In sermonizing it is a good rule, that the text should be a complete sentence, and comprise all the topics on which the preacher speaks. This rule has been violated by our author. Probably he experienced a difficulty in selecting a text; and, unable to find one that would comprehend those particulars which he judged proper to make the component part of a sermon for the particular occasion in view, he determined to choose this text as a motto, agreeably to the practice of some good writers. We regret that the petition, "Thy kingdom come" occurred not to his thoughts. This text would have suited his purpose, and have afforded him a fair opportunity to discuss each topic in his sermon.

We are inclined to believe, that had the application of the discourse been contracted, it would have produced greater effect when delivered. Cheerfully, however, we acknowledge, in justice to the author's talents, that it is so excellent and impressive as it stands, that had the parts we refer to been omitted, we should have lost a proportionable gratification *in the perusal.*

We are constrained to differ from our author in one point of doctrine. With respect to the Redeemer's reign on earth, he argues in favour of an opinion which we think cannot be supported by revelation. It is, that the thousand years of which prophecy speaks as the period of the greatest prosperity to the church, and which is usually denominated the millenial age, must be reckoned as intending a thousand years of days, each of which days must be considered as a year; so that the millenium, according to this

computation, will, in fact, continue through the very extended space of three hundred and sixty-five thousand years. If we mistake not, holy scripture affords no example of such a mode of interpretation, unless it be in the very instance in question: and to say that this is the true interpretation in the instance questioned, without being able to cite a parallel, seems to us to be begging the whole question. Nor do the arguments which our author endeavours to derive collaterally from the quotations he makes, and the positions he lays down, at all convince us that his statement is correct. On such a subject, a subject which relates to the plans of a sovereign God, and which may appear to us defective only because we perceive but a part of them, we believe that nothing but clear scripture warrant, should be the ground of our conclusions.

On the whole, the discourse before us must, we think, be considered as exhibiting a specimen of truly evangelical thought and eloquent address, but yet, when critically considered, defective as a discourse founded on the text which the author selected, and its excellence somewhat abated by a few occasional blemishes.

RELIGIOUS AND MORAL DISCUSSIONS.

The question, *Whether a man may lawfully marry his brother's widow, or wife's sister,* has been frequently referred to the consideration of the synod of New-York and Philadelphia, and to the general assembly of the presbyterian church. Much time has been spent in discussing it, and frequent decisions have been made about it; yet the case still recurs, and there are few meetings, without some reference of that kind brought forward. This circumstance is remarkable, and deserves attention. It may be owing, in some measure, to the different decisions, which have been made; but principally, I apprehend, to a common persuasion, in the minds of christians, that the law, in Lev. xviii. forbidding such connexions, is obligatory on all men.

This appears to have been the persuasion of the christian church, in almost all its branches, since the beginning, until, of late, some have been disposed to reject the authority of that law; and while this persuasion remains in the minds of christians, it will be in vain to expect to silence the question, by public decision or authority. It will still remain a troublesome case of conscience, demanding a serious and scriptural resolution.

The resolution of the case will depend on the views which we ought to have of the law above mentioned, viz. whether we should consider it, as of a *moral* nature, and binding on all men; or merely *ceremonial*, and binding only on the Jews.

In support of its general obligation, the following observations are suggested.

I. The law itself, from its general complexion, appears to carry in it sufficient evidence of this. It was given by divine authority, and stands in the sacred record, making one entire section by itself. It relates to one subject, of a general nature and of great importance; viz. the right direction and government of those propensities, which God has implanted in human nature. It contains several precepts, which are indisputably of a moral nature. Nothing appears, in the whole section, which can be said to be merely ceremonial, or so adapted to the Jewish *peculiarity*, as to confine it to that nation only. And, as if on purpose to guard against its being accounted merely ceremonial, the violations of it are called "*abominations, and abominable customs; the doings of the land of Egypt, and of the land of Canaan;*" for which they were punished, v. 3, 26, 27. Yet every one knows that *ceremonial* abominations, were not applicable to the Egyptians and Canaanites.

This being the character which is given by God himself to the breaches of this law by nations who never were subjected to any ceremonial usages, and which, (from v. 27.) may be considered as having a respect to all the precepts in the same section, is sufficient to shew that the law is not to be regarded as merely ceremonial. And notwithstanding it was delivered to the Jews, incorporated with their other laws, and made subservient to their constitution; yet this will not be sufficient to disprove its general obligation, when we consider,

1. That to them were committed the oracles of God; those scriptures, of which it is said, that they "are divinely inspired, and profitable for doctrine; for reproof; for correction; for instruction in righteousness." It may be a familiar way with some, to call the scriptures of the old testament, *Jewish scriptures*, and to consider them as no way obligatory on christians; but this notion ought to be utterly rejected. God chose and separated that people, not with a partial respect to themselves, but to be the repositories of light and instruction for the benefit of the world. That this law therefore is found among those early revelations, is not an argument against, but rather in favour of its general obligation; and especially, if it is found to contain nothing which

can restrict it peculiarly to the national and typical condition of the Jews.

2. The moral law, or that summary of it which we have in the decalogue, (Exod. xx.) was given, in like manner, to the Jews, incorporated with their other laws, and adapted to their form of government; yet this does not impair its universal obligation. We ought not to think that any system of regulations would be given by God for the government and duty of men, in any condition whatsoever, but what should contain the moral law.

3. This law of kindred does not appear to be so connected with any of the peculiar regulations of the Jews, as to impair its general obligation. Besides the laws which related to their typical character, there were other ordinances, designed to preserve them as a distinct people from the rest of the world, and which related to the distinction of tribes and families; the preservation of genealogies, and inheritances; and the rights of redemption, &c. but none of these are contained in this law: so far from this, other laws were provided for these purposes, one of which (viz. that a man should marry the widow of his brother, who had died without issue) appears to be in direct opposition to one of the precepts of this law. Whatever favourable aspect the general *law of kin* might have upon the Jewish constitution, which rendered it fit, that it should be revealed to them, and through them to the rest of the world, as other parts of the moral law were; yet, it does not appear that any of these objects or peculiarities mentioned, could be accomplished by this law; or that any one precept in it had a special reference to them; nay, instead of this, it might be reasonably thought that some of them might have been more effectually promoted, not by prohibiting, but by allowing marriages, in their own families, as well as in their own tribes. And therefore it may be a reasonable presumption, that one special use of this law, with respect to them, was, to guard against their taking encouragement to such liberties, from those peculiar regulations.

II. The subjects of the law are of a *general nature;* belonging, equally, to all men; viz. *Marriage; kindred; the right use and direction of those propensities which God has implanted in human nature.*

These subjects are of great importance. Express laws about them appear to be necessary; and, from the goodness of God, such might be reasonably expected. Moral duty is agreeable to reason, and the obligation may commonly be observed by intelligent and attentive minds; yet special revelation was necessary,

to teach and enforce it, with sufficient authority, on mankind. Accordingly our wise and good lawgiver has not left us to search after the knowledge of our duty, by reasoning and inquiry; but, by express precept, or fair and easy consequence, has instructed us in every thing, which relates to our government and happiness. The main subject of this law, with which the present case is concerned, is *marriage* and *kindred*. It is of this the law treats, in the first place; for it would be unreasonable to understand the sixth verse, as meaning any other kind of approach, but marriage. About this connexion, some instructions are given, in other parts of the word of God. Adam seems to have had a special revelation about it, which led him, when Eve was presented to him, to declare the law of marriage, and the relations and duties it should create, though he had yet no knowledge of them by experience. As this was a very important institution, from whence our various relations and duties should arise; as it was a law eminently conducive to the orderly continuance and happiness of the human race; and distinguishing man from other animals, which were to be propagated in the same way, by natural generation; and as it was upon a subject, wherein beyond all others, man, undirected and unrestrained, would be disposed to go wrong, and to imitate the brutes; so it is reasonable to conclude, that the wisdom and goodness of God, would not leave us destitute of express and necessary directions upon what related to that subject.

Particularly, with respect to the law of *kindred;* we think, that an express law was necessary, to ascertain the degrees in which it may be lawful, or unlawful to marry. Such a law was necessary, 1. To promote uniformity among men, in that matter, and to prevent *confusion*. It is observable that this is one design of the law under consideration. The violation of it is called *confusion*, ch. xx. 12. which may signify some derangement of that order of relations and duties, which God has established for the good of mankind; or something injurious to the health and vigour of the human constitution. What the consequences of this confusion might be, in any of these respects, we may not clearly see; but we may justly conclude, that the wisdom of God, who does nothing in vain, must know, that it would have some bad effect, with respect to the well-being of the human race; otherwise he would not have given a law to prevent it. Every law of God must be adapted to some good end, though we, who have to judge by our imperfect notions of the fitness of things, or partial experience, may not be able, in some cases, to discover it. H. de St. Pierre observes, " The majestic obscurity of the laws of nature results

from the multiplicity of her resources, and the profundity of our ignorance. The law of adaptation is the source of all our discoveries and the foundation of all our reasonings, and regulates our ideas of what is beyond our examination. We are ignorant, that there are men in the planets, but we are assured there must be eyes there, for there is light. This law awakens a sense of justice, and informs of a future world. It is an invincible proof of a God, for such infinite adaptations could never be the effect of limited wisdom." But if there is such obscurity in the laws of nature, though steady and uniform; and the great law of adaptation, or the fitnesses of things, often leaves us in the dark about them; it may be expected to be still more so in some of these laws which are to govern free agents, whose perversity and various habits are sufficient to interrupt the operation of any laws, however useful they may be to promote good order among men, or the health and strength of the human constitution. When we have divine direction, that should be our rule.

2. It will be allowed that there is such a crime as incest, and that, in some degrees, marriage would be unlawful; as in that of parents and children; brethren and sisters; which would evidently confound relations, and disturb their correspondent duties: But as kindred extends beyond these relations; the question will be, what shall determine the lawful boundary? If there is no express law, it must be left to capricious fancy, to affection or passion, or to the imperfect sense of moral obligation, which the reason of every man and woman may suggest. A principle, weak and variable, and without authority, even in the plainest cases; and much more incapable to decide, in cases where the shades of moral good and evil are not so distinctly marked.

3. The wisdom of God has appointed, that mankind should subsist, in families and relationships (in the scriptures, called *kindred* or *kin*, v. 6. and elsewhere). And it is evident, that this constitution of things greatly contributes to the good order, the education, government, improvement and happiness of men. From these relations certain obligations and duties arise, which ought to be distinctly felt and discharged. Many of these duties are inculcated in the word of God, and the neglect or violation of them is accounted an evidence of a depraved mind. It would therefore be improper, that this order of things should be disturbed, or any of these duties superceded, by confounding those relations, at least in some degrees. This renders it necessary that such degrees should be determined by adequate authority. But we know not any such authority, but God; nor any express law, except this, given by him on that subject.

3. The reference which this law has to the original law of marriage, and its evident connexion with it, points out its obligation, as resting on the same foundation; and that as the one is, so must the other be, of a general nature, relating to, and binding on all. It appears to be evidently founded upon, and explanatory of that original law. The law of marriage was declared by Adam, Gen. ii. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall *be one flesh.*" The last words are, in the original, *lebasar ehad;* literally rendered, from our Saviour's words, by St. Matthew (xix. 5.) εἰς σάρκα μίαν, (and also in Eph. v. 31.) i. e. they shall be *in*, or come *into one flesh*. Now, what the real meaning and effect of this is, does not appear from that law. This explains it, as meaning *kin*, and shows the effect which it is to have, with respect to others. The word *basar* is the proper term for *flesh* (animal flesh), but it is used also to signify *kindred*, which is the meaning here; and and when Judah says of Joseph, Gen. xxxvii. 27, "*he is our brother, our flesh.*" *Ahinu besarenu*. The same words are used, Neh. v. 5. when the poor Israelites complained of the extortion of their rich brethren, they say, *our flesh is the flesh of our brethren*, i. e. our kindred is the same, with our brethren, who spoil us, and therefore they should forbear to make us slaves.

Another word *(shëēr)* is used here, which is synonymous with the former, but more commonly signifies kin (cognatus, propinquus). And it is observable, that in the sixth verse, which contains the substance of the law, upon that subject, both words are used, *shëēr besaro*, literally *the flesh of his flesh;* to signify, *his near of kin*, or nearest kin. In the 12th, 13th and 17th verses, it is plainly seen that this is the meaning, and that it is to be applied equally to the kin, by affinity, as by consanguinity. This law makes no difference; the shëēr besaro, (his near of kin,) applies to the one equally with the other. It may be further observed, that the two synonymous words, used in the sixth verse, amount to a reduplication, which, according to the Hebrew idiom, will signify a special nearness, or *nearest kin;* the meaning and extent of which are to be explained by the particulars of the following precepts. Hence it may be observed,

1. That it appears to be the design of God, the lawgiver, that the law of marriage shall constitute, in the married pair, *one individual and distinct kin;* and that it establishes the rule, that a man and his wife are, by virtue of that union, each equally related to each other's kin, as if they were so by blood. They are to be considered as *one*.

2. That the kin, hereby constituted, is to be of determinate limits and specific extent, as to its influence; comprehending, besides the direct ascending and descending line, the first, or nearest collateral degree on either side;* and it is to be unconfounded with any other kins, of the same kind arising within itself. Thus, besides the general kindred of the human race, all being of the same flesh and blood; this law is to constitute subordinate kins, every one of which shall be, as an individual self, peculiarly interested in, and concerned for the prosperity of all its parts; and by this constitution of things it is effected that the great ends of education and government are carried on by authorities of reasonable extent, supported by the supreme authority of God, and also under the influence of a special affection and attachment impressed by him, correspondent to the relation; and, consequently, the general order and happiness of the human race, will be more effectually promoted.

3. To prevent inordinate selfishness, and extend relationship and affection, this law requires, that the parties, who are thus to come into, or to constitute one kin, are not to be already of the *same*, but of *different kins;* so that every new kin shall be a bond or nexus between other kins; contributing to a more general benevolence, and operating, in a certain degree, against that dispersion of affection, which is the native consequence of a *confusion* of kindred, as well as tending to the extension of the human race.

Now, as this is a law given by divine authority; as it appears to be, not of a ceremonial cast, but of a general nature, and conducive to great and benevolent purposes; as it recognises, and is founded upon the original law of marriage, and illustrates that law, particularly upon the subject and extent of *kin*, created by it; and as to give it effect, the Author of nature has accompanied it with an endearing affection and attachment peculiar to the relation; may we not justly conclude, that it is of a moral nature and binding on all?

Some objections have been made to this view of the subject, which it may be necessary to consider.

[*To be continued.*]

* The first degree includes only brethren and sisters, uncles and aunts, nephews and nieces. It is commonly called the third degree, when we count up to the prepositus, and then collaterally.

COMMUNICATION.

Mr. Editor,

I have shared in the pleasure which the perusal of Dr. Nott's evangelical and eloquent missionary sermon, has given to its readers. But much as I applaud it, there are in it some sentiments in which I cannot agree with the ingenious author. If the following discussions, occasioned by a perusal of that sermon, will contribute to gratify the readers of your magazine, you will please to insert them.

"In the estimation of heaven our services are appreciated, not by the good we accomplish, but the sincerity, the strength, and constancy of our exertions" (p. 27).

This sentiment, however commonly entertained, I think incorrect. As I apprehend that it has an unfriendly influence, and damps that ardent desire to be useful, which every christian should cherish, I wish to be indulged with a few observations, to show that it is untenable and unscriptural. I admit, that no pious labours, however unsuccessful, will go unrewarded, that our reward hereafter will not be regulated wholly by the success that may attend our exertions, and that the sincerity, strength and constancy of them will be taken into consideration, and form a principal part of the rule in judgment. But I cannot believe that our success will be overlooked. I believe that scripture teaches us that happiness and glory hereafter will be distributed in exact proportion to our services and the good we accomplish in this life; and that of two men endowed with equal talents, and equally faithful in employing them, that man will sit highest in the kingdom of heaven, who, by the blessing of God, is honoured to be the instrument of doing most good to his fellow christians and fellow men. What saith the scripture? That we shall be judged according to our works, and that our works shall follow us. Here is the rule. To apply it rightly we must ascertain the meaning of the term *works*. Are we to understand by it, merely the sincerity, strength and constancy of our exertions in serving God? or does it include likewise the beneficial effects attending them? Certainly the latter. How will the guilt of Jeroboam, king of Israel, be determined? Merely by the wickedness of his heart and his attempts to do evil? No; in addition to this, will be considered the mischievous and dreadful effects of his impious actions, through many ages. Thus will his guilt be ascertained, and his punishment determined. And will the apostle Paul be rewarded merely according to the ardour of his love to

Christ, the fervency of his zeal for his cause, and the greatness and constancy of his efforts? Will not the success of his labours be taken into view? Will not every soul, converted by his preaching, augment his reward, and be a jewel in his crown? "Let him know," saith St. James, "that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." "They that be righteous," cries the prophet, "shall shine as the brightness of the firmament, and they that turn many to righteousness, *as the stars forever and ever.*"

Anticipate the last day. Behold two christian ministers appearing for trial. Both, it appears, were, while on earth, entrusted with equal talents, and were equally faithful in their master's service; but it pleased God to make the one an instrument for the conversion of many souls, and to withhold his blessing from the labours of the other. Now, agreeably to the opinion of those who hold the sentiment which we controvert, the former is entitled to a reward at least equal to that of the latter, because he laboured as faithfully. But will he receive no more? What! when he shall hear the many souls converted by his instrumentality, declaring in the presence of him who sitteth on the throne, "To this man, under God, were we indebted for 'the crown of life which glitters on our heads, and for the palm of victory which blossoms in our hands;" what! will he feel no higher emotions of delight than his brother, who hears only a solitary voice applauding him? Every soul converted will augment the blessedness and brighten the glory of him who is the happy instrument of turning it to God. I wish to establish my opinion, because I think it is founded in truth, and that it has a better influence than that which I oppose. It admits that unsuccessful efforts will receive a proportionable reward, and therefore cannot be supposed to operate as a discouragement to those who have to complain, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But it will also serve to regulate our exertions and labours. It will make us solicitous to engage in such as promise to be attended with the most good to others, and dispose us to pray fervently that our efforts may be crowned with a blessing, and that we may become instrumental in turning many to righteousness.

Dr. Nott's ideas of the duration of what is usually denominated the millenial state of the church, appear to me incorrect. Allow me to oppose what he has advanced, by giving what I take to be a scriptural representation of the reign of Jesus Christ.

The reign of Jesus Christ on earth is nearly coeval with its foundations. The moment our first parents believed, he began his

reign in his church, which was then first erected in this world, and has continued it through every dispensation, patriarchal, mosaical, and christian, till the present day, and will continue to reign till all his enemies shall be made his footstool. His kingdom, hitherto confined, shall extend and extend, until all the kingdoms on earth shall be subject to his government. Thus universal, it will last 1000 years. At the expiration of this period, an amazing and general defection will take place, and Satan make a grand effort to re-establish his power over mankind. But immediately will Jesus Christ come to rescue the faithful, to overthrow his enemies, and to judge the world.

This important transaction finished, the earth will be burnt up. But from its ashes will Jesus Christ raise it, and make it more glorious than ever; and give it to his saints as an eternal inheritance. This I think is clearly taught by St. Peter, who says, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." I am aware that these words are by many considered as being figurative. But the literal sense, I conceive, agrees best with the context, and with other parts of scripture. The word of God no where teaches us to believe that the earth will be annihilated. Fire will destroy its present frame, but not its existence. Why then may we not believe that from its ashes it will be re-edified? It was formerly restored after having been overwhelmed with a deluge. What reason can be assigned for an abrupt departure from a literal to a figurative sense, in the use of the same words, by the apostle in the chapter where the text just quoted is found? We admit the literal sense in the verses preceding, and believe that the heavens and the earth shall be dissolved in flames. Why, then, should we not admit the literal sense in this text, and believe that the same heavens and earth shall be recovered from the devouring element, and become new and more glorious?

Having re-edified the earth, Jesus Christ will reign on it with his saints forever and ever. Now, his reign will commence in the plenitude of its glory. His enemies destroyed, every vestige of Satan's empire on earth swept away, his elect gathered into the kingdom of his Father, wicked men and fallen spirits confined in hell, he shall sit a conqueror on his throne, and agreeably to prophecy,† reign over the house of Jacob, literally, forever. The present form of his kingdom will be changed, but of his kingdom itself there shall be no end.†

The righteous will possess the earth. But it does not follow that they will constantly dwell in it, and be confined to it. I pre-

† Luke i. 33.

sume that heaven will be the place of their stated residence, and that they will probably make the tour of the universe, to explore all the wonderfnl works of God. The earth, however, will be given to them for some special purpose. Who can tell what delightful sensations will thrill through their hearts whenever they shall revisit this their former abode, the scene of all their trials, and the theatre of redeeming love? And will it not redound much to the honour of Jesus Christ, thus completely and forever to rescue this world out of the hands of Satan and wicked men, and to give it as an eternal possession to the righteous?

Such I conceive to be the plan of Christ's kingdom as represented in scripture. And surely it will effectually secure his honour. The reign of Satan is momentary compared with the eternal reign of Jesus Christ. We need not, then, give to the thousand years of which prophecy speaks, a construction for which the scriptures afford no precedent. They do indeed put a day for a year; but never put a year for 365 years. The interpretation, therefore, of Dr. Nott is, I think unwarranted and conjectural.

I think, that Dr. Nott has mistaken the idea intended to be conveyed by the similitude used in the several similar passages quoted in page 285. The idea that I take from it is this, that as a garment after having been worn out is thrown aside, so the heavens and earth, after having fulfilled their purposes, shall be dissolved, burnt up, and changed. Were it true, that the sun is burning out his splendours, and the earth decaying, agreeably to Dr. Nott's idea, what a miserable, dark, gloomy abode would this world be, long before the expiration of that vast period of which he speaks? For if less than 6000 years have made such great alterations, what immense alterations would be produced before those ages heaped on ages expired? Long, long before the expiration of that extended period, would this earth become unfit to be an abode for the saints, and a theatre on which Jesus Christ may display the glory of his reign, his special love to mankind, and his triumph over Satan. What! shall Satan hold his dominion while the sun shines in its brightest splendour, and the earth retains its vigour and beauty; and Jesus Christ hold his, when the sun has lost its glory, and the earth is worn out with age, decayed, and unfit for use?

I think it probable, that God is preparing the world for its final conflagration. Those internal fires which have for ages been consuming its bowels, will one day burst forth, and, inwrapping its whole frame in one universal flame, will reduce it to ashes.

Still, I believe that, during the glorious reign of Jesus Christ, in the last days, on the earth, this system will assume a corresponding aspect, and nature put on the appearance of youth. Earthquakes will not then convulse the globe; famine and pestilence will not depopulate cities and countries: these scourges in the hand of a righteous God to punish the crimes of nations, will not then be needed. Mankind, remarkable for their piety as they are now for their wickedness, will see their heavenly parent manifesting his approbation and delight in all his ways. The seasons coming in regular order; temperate and salubrious atmospheres; the heavens never wrapt in angry and destructive storms; the rain descending in seasonable and copious showers; the burning rays of the sun tempered; the fields clothed with herbs, and grass and grain; the flocks sporting on the hills; the wilderness blossoming as the rose, and deserts converted into fruitful fields: this earth, the abode of man, will assume an appearance which it never had since the fall, and be arrayed with a glory resembling that in which it shone when it came fresh from the creator's hand. Such changes appear highly probable, when we consider the universal prevalence of piety, the immense population, and the great extent of human life, which, we are assured in prophecy, will take place in the latter days.

I conclude my discussions, involuntarily thus extended, with a remark upon a sentiment advanced by philosophers, and adopted by Dr. Nott. Having discovered, that the planets converge, they have inferred that the solar system will, in some future period, rush into confusion and ruin. This conclusion I conceive to be unphilosophical. It may do as an embellishment in a poem; but it suits not the sober reasoning of a philosophical essay. It looks like a mighty superstructure raised upon the sand. What! bebecause the planets converge, must we conclude that their inhabitants have fallen into sin, and that, on this account, they and their abodes will be destroyed? Dreadful conclusion!

The earth, we know, approaches the sun for six months in the year, till it arrives at its nearest point of approximation; and then recedes for six months, till it reaches its greatest distance, after which it again returns. Now, why may we not suppose that a law similar to that which governs the revolutions of the earth around the sun, regulates the movements of the planets in relation to the general system; and that, in consequence of it, they converge, during a certain period, and then during an equal period diverge? Revelation no where teaches us that the solar system shall be destroyed. It does indeed teach, that this earth

shall be wrapt in flames. But shall we hence infer the ruin of the other planets, together with that of the sun and moon? I cherish the idea that this world alone has dared to rise in rebellion against God; and why should we admit the supposition, that the other planets, the abodes of innocent beings, will share in the destruction of this earth intended as a punishment of its rebellious inhabitants? Cannot this planet be consigned to the flames without doing injury to the system of which it forms a part? May it not occupy its place, maintain its influence, and perform its revolutions around the sun, while it trembles to its centre and blazes from every part, as well as when partial earthquakes shake it, and Vesuvius or Ætna throws forth liquid rocks and a fiery stream? Or if, while suffering the vengeance of God, it must flee before his face, and wander like a comet through the heavens, cannot he who rides in the whirlwind, direct its course, and uphold the system in order, till he restore the earth to its place, purged by his flames and renewed by his power?

OBSERVATIONS ON THE SAVIOUR'S APPEARANCE IN THE WORLD, IN THE STATE OF INFANCY.

In the great mystery of godliness, God manifest in the flesh, perhaps there is no circumstance more striking, than the *Antient of days* manifested the *babe of Bethlehem*. In looking for the reasons why the Saviour must be born, we must inquire with sobriety, and decide with modesty. And perhaps nothing more ought to be attempted on such a subject, than to show that there is an admirable propriety and beauty in the divine appointment, which we know has actually taken place.

Early after the fall, God threatened the serpent, that his head should be bruised by the *seed of the woman*. And Isaiah thus delivers his prophecy concerning the advent of the Messiah: "Unto us a child is born." In another place, "Behold a virgin shall conceive and bear a son." These prophecies being specific, must have a precise fulfilment. Christ's body must have been formed of the dust, as Adam's was, and he been a true and proper man. He might have been formed as Eve from a part of the human body; in which case he would have been flesh and blood. But as in either of these cases the scripture would not have been fulfilled, so neither in the first would the Saviour have been the woman's seed, nor one of that race for whom he appeared as a surety. We are not to suppose that the appointment of *the woman's seed*

to bruise the serpent's head, was arbitrary, and simply soverign. Perhaps there may hereafter appear more wisdom and beauty than we now see, in making the same channel that had brought death into the world, convey the life of the world also. Perhaps it was not possible for Christ to have suffered, unless he had partaken of flesh and blood in its lapsed state. If he had been made as Adam, innocent and free from the curse, it does not readily appear how he could have suffered. In order then that he might suffer for our salvation, he must take upon him flesh and blood, and not only so, but flesh and blood which by the fall of man had received a capacity for grief and sorrow. The scriptures evidently favour this idea. "Forasmuch then as the children are partakers of flesh and blood, (i. e. of pains and griefs,) he also himself likewise took *part* of the same." &c. Heb. ii. 14—18. Nor can we well discover how on any other plan, he could have brought the human race sufficiently near himself, to have imparted the benefits of his obedience and death. But when he became the seed of the woman, he took a nature on him at once innocent and possible, and established such a close union with the human race, as made it possible to transfuse his merits through the past and coming generations.

Christ was also born, and passed through a state of childhood, that he might obey the law *in every point*, and so bring in a perfect and universal righteousness. From the whole tenor of scripture it is evident, that obedience in behalf of sinners was necessary for their salvation. "Though he were a son, yet learned he obedience, and being made perfect, he became the author of eternal salvation." If we form our opinion, of the nature of that obedience which Christ performed, from scripture declaration, from the nature of the divine law, and from the various relations which Jesus sustained while among men, we shall have good reason to believe that his obedience was unusual in *kind* as well as degree. To perform such an obedience would require him to pass through all the grades of life from infancy onward. The scriptures seem absolutely to require that obedience should be paid in kind. "Cursed is every one that continueth not in all things written in the book of the law." Nor is this less reasonable than it is certain. No one duty could be omitted more than another, the smallest being as sacred as the greatest. The law in all its requirements being equally reasonable and immutable, could pass nothing by. And when we notice the great variety of relations which Christ sustained, as a child, a friend, a protector and so a parent, a neighbour and a citizen, and that he thus virtually fulfilled all the duties

of life, of every kind, we discover a most weighty reason why he made his appearance in the world a son and an infant of days. The apostle very clearly intimates that this was one reason why Christ was born. "But when the fulness of time was come, God sent forth his son, *made of a woman, made under the law*, that he might redeem that were under the law." For this end was he born, that as he passed on he might fulfil every duty, from the first sensibilities of the filial obligation, to the full grown obedience of the man and neighbour. In so doing, he so sanctified the several stages of life, that from every point thereof there might be opened a door of admission into heaven. But it was further requisite that he should be born; that he might bear the whole curse that was due to sin. The curse pronounced for sin was wide, and, as to its objects, universal: and being once pronounced, became irrevocable. Now Jesus came to be made a curse for us. And although the curse which he endured was principally, and most severely felt when he hung upon the tree, yet it was not the less felt in its various degrees, in the different periods of his mortal life. The weariness, and griefs, and all the ills of life he felt. Among other things he took upon him the weakness and the pains of infancy. There is doubtless a degree of weakness which in paradise would have been attached to infancy. But far less extensive than at present. It is evident that by the fall a great change took place on the mother in parturition. "In sorrow shalt thou bring forth thy children." And it is fairly presumable that a proportionate change passed on her infant seed. To this, being a part of the curse, the Saviour must submit. He must not only drink the dregs of the cup of wrath; but also all the bitter ingredients which sin had mingled in the cup of life. And to this end Jesus passed through life, feeling all its natural evils, bearing our burdens, carrying our sorrows, and as he passed along, taking away the sins and curse of man. He was an infant, endured the *particular* curse that was due to that period of human life, and so sanctified the infantile state, that a way was opened up for them to come to eternal happiness.

PROPOSITION RESPECTING MISSIONARY SERMONS.

Mr. Editor,

The object of the missionary society is highly important; and to every christian believer it is, at least it ought to be, most highly interesting. Under this impression, as well as with a

view to my own private entertainment and edification, I have not failed to be a hearer of every missionary discourse, which, since its first appointment, has been delivered in this city. The last, by the Rev. Dr. Nott, and on which some very just observations were made in your last number, I heard, I can truly say, with singular pleasure. It was, in my opinion, a very distinguished specimen of christian eloquence. There is, however, one remark, which I cannot help making in the way of disapprobation; not indeed in reference to that discourse only, but to all the discourses, which have been addressed to us on the like occasion.

It is well known, I believe, that the most extensive and most important field of missionary labour, is in the frontier regions of the United States, and in several interior departments, which for more than a century past, have been occupied either by native Americans, or by emigrants from other civilized christian countries. Of these latter, the inhabitants, from a concurrence of causes which need not here be detailed, have been, for a series of years, to a very great degree, if not entirely, destitute of the means of religion, and particularly of the advantages of public worship and instruction. Though bordering so much more nearly on the populous and most improved districts of our country, they are, nevertheless, in a religious view, in no wise more advantageously circumstanced than the former. And such, and so interesting in this view, is the predicament of both, that I cannot but think it ought, in every such appointed address to the christian public, to be a subject of the most pointed and diffusive description.

The design of these discourses, if my apprehensions are right, is, partly to inform the minds and enlarge the conceptions of our fellow-christians, on the nature, the tendency, and proper operation of the christian spirit; and partly to convince them of, and persuade them to, the duty of liberal contribution for the encouragement and support of missionary labours amongst their brethren, who otherwise are wholly, or in a great measure, deprived of the ordinances and benefits of christianity, which they, through the grace of heaven, so abundantly enjoy. In this contribution, the main question is not, whether those our brethren are of native or foreign extraction; whether they are of this or that religious denomination; or whether they are savages of the wilderness, of no christian denomination at all. To minds possessing truly christian benevolence, the principal consideration is, whether they are creatures of the human species; endowed with rational and immortal souls; whom the Saviour of the world gave

his life to redeem; and who are to be happy or miserable in a future state of existence. Nevertheless, there is a certain distinction, which, I conceive, ought to be made. I do not mean such distinction, as shall affect the question simply considered, whether we shall contribute or not? but such as shall determine the amount of the contribution respectively; that is, how much we shall give to the support of the gospel amongst our brethren on the frontier, and other destitute settlements? and how much for christianizing the aboriginal natives of the Americant continent?

On the question so stated, I apprehend, a considerable difference is to be made in our judgment of the immediate and interesting exigency of the respective cases, and of the immediate urgency and force of the respective calls of obligation; and, of course, in our ideas of the amount of contribution respectively incumbent or proper.

It is doubtless highly incumbent on every christian, whom providence has favoured with the power, to lend his pecuniary aid for the spiritual benefit of his distant, savage neighbours of the continent, and for the consequent melioration of their present miserable habits. But is it not yet more highly incumbent upon us to consider in this way our nearer christian neighbours, who, from necessity, or other urgent calls of providence, have emigrated into those extended and uncultured regions, which lie beyond, or within, the western or northern boundaries of our states. These unhappily circumstanced people were formerly, at least by far the greater part of them, inhabitants of the interior country. Here they enjoyed, not only the common advantages of social and civilized life, but the more important blessing of regular public worship, and religious instruction. Here they enjoyed the advantages of christian education, of christian examples, and christian intercourse. But now, scattered at the distance of many miles, and perhaps many deserts from each other; without any regular or qualified instructors in the important duties and doctrines of religion; without houses of worship; and multitudes of them, under the pressure of poverty, or other imperious circumstances, unprovided, and unable to provide themselves with books of holy scripture, or other printed religious helps. Think, how deplorable their situation must be! And, particularly, how distressful must be the feelings of those of them, who have any remaining sense of the importance of religious concerns; and who reflect on the benefits which they have foregone, and in which they once so competently abounded; and, at the same time, on the superior

happiness of us who are still so redundantly favoured with every thing " needful, both for life and godliness."

Add to these considerations, that, in their present situation, so widely separated from each other; seldom, if ever, meeting in the way of social and family intercourse, or for public religious purposes; and withal, partly for subsistence, and partly in compliance with a contracted wandering inclination, they are in danger of adopting, at length, the manners and habits of the savage state, and of gradually degenerating into downright barbarism, and a kind of heathenish irreligion. This is indeed most obviously the case of those who have emigrated to the greatest distances; but the same tendencies will naturally take place, and the same causes will operate in proportion to their seclusion from the associations, customs, comforts, and manners of more accommodated life.

Now, such being the case, I would ask, whether their condition is not even more affecting and interesting to the christian view, than that of those originally savage inhabitants, who have never known the sweets of the civilized state? And whether it is not more pressingly and immediately incumbent on the disciples of christianity to render their seasonable aid to prevent so great a portion of their christian brethren from relapsing into moral darkness and disorder; darkness and disorder, more fatal in its issue, than even greater degrees of it can be reasonably supposed to be to those who have never apostatized from the light, or renounced the allegiance of the christian administration?

And here it may not be improper to add, though it be not a consideration entirely of a religious nature, that a missionary discourse in which the condition of these frontier inhabitants is properly described, would more efficaciously tend to procure the charitable aid desired, on account of the civil and political advantages which would result from the melioration effected through the influence of religion and religious intercourse. Besides the prevention of licentious conduct incompatible with civil and political order, this influence would, in all probability, so far and so variously extend as to render the settlements, on the whole, much more valuable and desirable. The objections to a removal into them would be considerably diminished in the view of the more peaceable and orderly, and especially of the religious descriptions of the people; and the lands, of course, would become more profitable both to the original proprietor and to the purchaser. The missionary society are doubtless sensible of the propriety of availing themselves of this consideration. In the prosecution of their laudable design, if

of any, they are not only allowed, but expressly directed, to "make to themselves friends even of the mammon of unrighteousness;" and they are well able to explain, and to apply to their purpose, that prophetical representation of "the earth helping the woman," 12th Rev. 16.

It is, however, with pleasure I have received certain information that the society, through the agency of their standing committee, so far from overlooking the missionary ground, of which I speak, have given very proper, and indeed their principal attention to it, and that, by far the greater part of their precious fund is annually expended for the propagation and support of the gospel in those quarters. This is very well. They deserve the gratitude of every class of their fellow-citizens. And, I doubt not, they will be finally and amply remunerated by their Lord, in whose most glorious cause they have so wisely and faithfully laboured. Yet, withal, I do most sincerely wish, that, in order to the augmentation of their pecuniary powers, the reverend gentlemen, who are annually appointed to address us to this purpose, would more expressly and largely expatiate on the necessitous and deplorable condition of our fellow-christians on the frontier and other settlements, as well as of those more remote brethren of humanity, who are "satisfied with a hope of the country beyond the hills."

Having offered to the society these hints, imperfect as they are, may I not presume, sir, through the medium of your magazine, to ask them a question, to which it may, perhaps, be adviseable to pay a little attention? And that is, Why the other populous cities of the United States, in which there are churches connected with the general assembly, are not favoured with the privilege of being annually addressed in reference to the great missionary object, as well as the city of Philadelphia? The cause is a common christian cause. And the motive of the society, I firmly believe, is a desire of the conversion of their fellow-men to the christian religion. And though the presbyterian congregations in communion with the general assembly do annually, as such, contribute something to this purpose amongst others; yet, were such addresses appointed for the several cities above referred to, not only would persons of other professions, as in Philadelphia, attend with the liberal view of imparting their aid, but many of those who give at the stated congregational collections, would with pleasure encourage the design by a generous addition on that more public and ostensible occasion.

ANECDOTES.

Dr. Doddridge preached and published a sermon on the death of the Rev. James Shepherd, who died May 19, 1746, ætatis 22. In the course of the sermon the doctor terms Mr. Shepherd his "dear pupil, who but the very last sacrament day was at the table of the Lord, and who, but a few days before, had been speaking to the assembly in his name. He had just been unanimously chosen to preside over a numerous and important congregation, and was within a few weeks to have taken up his stated residence among them."

He retired to rest one evening tolerably well. In the morning he was found in his bed "speechless and senseless, continuing without perception, and in a great measure without motion, till he expired."

The following circumstance deserves to be remarked, as it serves to show how babes may perfect the praises of Jehovah, while employed in directing the views of the most eminent of his servants to the path of duty, consolation and honour.

"Let us," says the doctor, "lay down this as a foundation that it is the *hand of Christ*. He has taken away his young servant whom he raised up here, whom he called so early by his grace, whom he taught to pray when he was but a child, and to pray in such a manner that I will take the liberty publicly to tell you, that, *the account I had of a prayer of his, overheard, when he little thought of it, by a dear friend, almost seventeen years ago, that is, when he was but* FIVE YEARS OLD, *had its influence in engaging me to come and settle in this place.*" O.

TO THE EDITOR,

The life of the Rev. William Tennent published in your magazine, has excited so much interest, that I presume the following characteristic anecdotes of him will not be unacceptable.

PHILO.

He was crossing the bay from New-York to Elizabethtown, in company with two gentlemen, who had no great fondness for clergymen, and who cautiously avoided him for some time after getting on board the boat. As he usually spoke loudly, they overheard what he said, and finding him a cheerful companion, who *could* converse upon other subjects besides *religion*, they ventured

a little nearer to him; and at length they and he engaged in a conversation upon *politics*. One of his congregation, who was a fellow-passenger, happening to overhear a remark he made, stepped up to him, and said, "Mr. Tennent, please to *spiritualize* that." "*Spiritualize* that," said Mr. T. "you don't know what you are talking about." "Why, sir, there is no harm in talking *religion*, is there?" "Yes," replied Mr. T. "there is a great deal of harm in it; and it is such good folks as you, that always lug religion in, by head and shoulders, whether it is proper or not, that *hurt the cause;* if you want to talk *religion*, you know where I live, and I know where you live, and you may call at my house, or I will call at yours, and I will talk religion with you till you are tired; but this is not the time to talk religion; we are talking *politics*." This reply, and his conduct in other respects, so much ingratiated Mr. T. with the two gentlemen, as to furnish him with an opportunity for advantageously introducing conversation upon more important subjects; and the younger of the two was so much pleased, that on their arrival at Elizabethtown Point, he insisted upon Mr. T.'s taking his seat in a chair, and he walked from the Point to Elizabethtown, through a muddy road, which, to a person of Mr. Tennent's age, would have been very inconvenient, if not impracticable.

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At New-York, Mr. Tennent went to hear a sermon delivered by a transient clergyman, who was often and well spoken of, but whose manner was singular, and who frequently introduced odd conceits into his sermons, which tended to excite mirth, rather than to edification. Upon leaving the church, a friend asked Mr. Tennent's opinion of the sermon. He said, it made him think of a man who should take a bag, and put into it some of the very best *superfine wheat flour*, a greater quantity of *indian meal*, and some *arsenick*, and mix them all together: a part of the sermon was of the very best quality; more of it was coarse, but very wholesome food; and some of it rank poison.

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Upon another occasion, he went with a friend to hear an illiterate carpenter preach at N.York; and it appeared to him that the man denied the doctrine of the *perseverance of the saints*. The next morning Mr. T. called upon his friend, and asked if it appeared so to him? Upon his friend's replying in the affirmative, Mr. T. said, "then I must go and talk with him, and you must go along with me." His friend begged to be excused, but Mr. T. insisted upon his going, as he had heard the doctrine denied. They found the car-

penter at breakfast. Mr. T. asked if he was the person who had preached last evening? he said he was. Then, said Mr. T. "it appeared to me that you denied the doctrine of the perseverance of the saints; did I understand you rightly?" "Yes, sir, be sure I did," said the carpenter; "that is a doctrine which no man in his senses can believe." "I'll tell you," replied Mr. T. that is the most precious doctrine in all the book of God: I will give up my life before I will give that up: I must *talk* with you about it." The man alleged that he was a mechanic, who depended upon his trade for the support of his family, and could not stay to *talk;* he must mind his business. "I am glad to hear that," said Mr. T. "I love to see men diligent in their lawful callings: it is their duty; but yours is of such a nature that you can work and talk at the same time; and I will go with you to where your business lies, so that your time shall not be wasted:" the carpenter said he did not want to talk, took his hat, and abruptly went off. Mr. T. followed him: the man walked faster: Mr. T. quickened his pace. At length the man ran; so did Mr. T. But the carpenter was too fleet for his pursuer; by his speed evaded his arguments, and remained in error.

Mr. Tindall, in the year 1527, began the translation of the New Testament and of the Pentateuch into the English language. When the work was nearly completed (such mystery attends many parts of the economy of Providence), on his passage to Hamburgh he lost all his papers in a shipwreck. Unbroken in his spirits by the disaster, he again addressed himself to the work, and actually published a considerable part of the divine oracles, soon after, in England. The bishop of London, who with many of his brethren were provoked at the measure, consulted with one Packington, a merchant of the city, on the best means of suppressing the translation. Packington who was probably a secret friend to Mr. Tindall, advised that the whole impression should be bought up. The bishop furnished a *large sum* for the purpose. The merchant waited on Mr. Tindall, and received the whole of the work, excepting a few copies that had previously been sold. With the money furnished by the bishop, Mr. Tindall not only supported himself during a tedious exile, but, as was his object, employed the sum in part, in meeting the expenses incident on a translation of the whole bible.

While Mr. Tindall was employed in translating (I think in Germany), a number of persons accused of heresy, by Sir Thomas

More, then Lord Chancellor, were about to be led forth to execution. To one of them, whose name was George Constantine, Sir Thomas offered a pardon on condition he would disclose to him, who they were in London, who were supporting Tindall beyond the seas. As soon as the man had procured every possible assurance that his life should be spared in case of his making the discovery, he declared that *Mr. Tindall's support had been drawn from the bishop of London*, who had purchased his testaments at an advanced price. The confusion of Sir Thomas may be easily conceived. He however gave the confessor his life.

The recollection, that Mr. Tindall was martyred at Villefort in Flanders, "for translating into English the New Testament "and a part of the Old," should teach us to value the privileges we are daily sharing, and to retain a grateful remembrance of those excellent men, who have procured them and conveyed them to us at the cost of their blood.

O.

OF THE EFFICACY OF PRAYER.

THE parents of the late Rev. Dr. *Samuel Finley* were eminently pious. They had seven sons, and one daughter. It was their practice, soon after the birth of each child, to set apart a day to be spent in prayer to God, and intercession on behalf of the child, that it might be a subject of divine grace, and an heir of eternal life. Their prayers appear to have ascended, like Cornelius's, as a memorial before God; and the parents had the pleasure to see their children distinguished for their piety even in their youth, and growing in grace as the number of their years increased. Most of them lived to an advanced age; were useful in their several spheres; and greatly respected and beloved on account of the eminence of their christian character.

RELIGIOUS INTELLIGENCE.

Extract of a letter from the Rev. Ebenezer Grant, dated Bedford, (West-Chester county) State of New-York, June 30th, 1806.

"WEEK before last I went to supply the congregation at Pleasant Valley, about seven miles back from Poughkeepsie, one of the principal towns on the Hudson. In this congregation there is and has been for some time, I think since the first of January, a very considerable revival in religion, which seemed to begin and to be cherished by meetings for prayer, in the different quarters of this society, in their destitute state. Frequently at these meetings, persons under exercise of soul would involuntarily fall and experience a temporary suspension of bodily action, and in most instances when they recovered, appeared deeply affected with the things of religion: some rejoicing in the hope of the gospel, and some sorrowing in darkness and agonizing doubts and fears. For three or four months past the bodily exercise has decreased, and scarcely now appears; but the revival still continues. I was with them seven days, and preached nine times, administered the sacraments of baptism and the Lord's supper. A number of adults and children were baptized, and thirty-four admitted for the first time, most of them between fifteen and twenty-eight years old. I spent a good part of the day on Saturday in examining them in the church, and scarcely ever remember to have passed a more pleasant day. Their relations, exercises and answers to my questions, indicated such a solemnity, tenderness, sense of sin; such a good hope in God through our Lord Jesus Christ, such desires and purposes to forsake sin, and cleave to the love and service of God with purpose of heart, as encouraged me to believe and trust that the work was the Lord's, and no counterfeit. This is remarkable, that not one gave the bodily operations as any cause of hope or evidence of conversion, and I strove to inculcate the idea universally, that such appearances might sometimes accompany a work of grace; but were not necessary, or true signs of a work of grace to be rested in, and this seemed to accord with their ideas."

Extract of a letter from a gentleman in London to his friend in this city.

"THE Evangelical Magazine is undoubtedly the most popular magazine ever published. Twenty thousand are printed every month, at six pence sterling a number. Some of the numbers have had to undergo a second edition, and that for January last a third. The profits of this work are devoted to the widows of evangelical ministers, among whom, since its commencement, between 3 and 4000*l.* have been distributed. A great taste prevails for religious reading; and the precious gospel is spreading into every corner of the country. A missionary spirit remarkably prevails; and a converted Jew preaches to his countrymen every Saturday, the unsearchable riches of Christ."

The success of missionary efforts in India.

The following extract of a letter has been obligingly handed to us for publication, by a respectable gentleman of this city, to whom it was addressed.

I shall now give you a brief sketch of the state of the mission in India. Last year our four brethren, who came by way of America, arrived, all safe, and soon after six missionaries from the London Missionary Society arrived at Madras. Three of these are settled in Ceylon, two at Vizagpatnam, and one is at Tranquebar. Since that two more from the same society arrived in India, designed for Surat, one of whom (Dr. Taylor) is now with me, having come to see us, and spend a little time with us before he goes to the place of his destination. We are on very friendly terms with all these our brethren. Thus you see the enemy's kingdom in this country is invested on all sides. One of these, last mentioned, is about to marry an American lady from New-York, who, with Mr. Smith and family of that city attended our worship this evening.

Since my arrival in this country 84 persons have, by baptism or letter, been joined to the church. Eight out of this number have been removed by death, all of them in the Lord: six have been excluded, and of those who remain, I reckon ten doubtful characters. There are now about fifteen persons under hopeful impressions, (all natives) several of whom I hope to baptize next ordinance day. We have already baptized sixteen this year. On account of the widely separated state of our members, it is in contemplation to divide the church into four churches, and to appoint native pastors of at least three of them. I trust this scheme, which I doubt not will be for

the furtherance of the gospel, will very soon be put in execution.

The third volume of the Bible from Job to Canticles inclusive, is published. The second edition of the New-Testament will be out in about a month; the prophets are began, and we intend to begin printing the historical books from Joshua forwards in a few weeks. The gospel by Matthew is printed (nearly) in the Mahratta language; nearly the whole New and some parts of the Old are translated into that language, that of Orissa, the Hindostannee, and Persian. The gospels in Hindostannee, and Matthew in Persian are printed for the college at another press. We have some more extensive plans for translations in contemplation, if God prosper us.

W. CAREY.

The Directors of the London Missionary Society to their christian brethren of every denomination, in the united kingdom.

CHRISTIAN BRETHREN,

It is with real satisfaction that we address you, when we have any thing to communicate which will either contribute to your joy, or call forth into activity your love and zeal. Deeply sensible of the duties and the responsibility of our appointment, we are anxious that, as far as God may enable us, no part of the human race shall remain unvisited by the gospel of Jesus Christ: for this purpose, our eyes have been directed to every quarter of the globe, desirous to follow the indications of the divine will, wherever we might perceive them.

In the surveys which, from time to time, we have taken of the state of religion among our fellow-men, there is a people which has frequently arrested our attention, and called forth deep, but, till lately, unavailing commiseration; a people which, whether considered in a civil or religious view, is the most extraordinary that ever inhabited the face of the globe! for ages, the favoured depositories of the knowledge of the true God and of his revealed will, they have rejected the last and clearest manifestation of his nature, counsels, and operations.

We have much lamented their protracted infidelity, and its consequent miseries; and have, at the same time, been grieved at the general unconcern with which christians have continued spectators of their unhappy condition. While they live in christian countries, unconscious evidences of the divine origin of that gospel which they themselves disbelieve, how little have they been the objects of that charity which christianity inculcates! A torpid insensibility hath restrained all those holy energies which ought to have been exerted in their behalf: nor can British christians claim an exemption from this charge. The benign nature of our civil constitution has attracted multitudes of the dispersed seed of Abraham to our country; and, under the protection of our laws, they have multiplied and prospered. We consider them to be Britons and fellow-subjects, and mingle with them in the affairs and intercourse of society. Thus, as the difference in our religious sentiments does not interrupt our civil relations, it has sunk into disregard; and this inattention has been followed by a culpable lukewarmness to their spiritual state and condition. A few endeavours have been made, at different times, to call their attention to christianity; but they have been partial, transitory, and apparently unsuccessful.

The concern which has, for a few years past, so extensively manifested itself in behalf of heathen nations, is a happy omen that the spiritual state of the Jews will, ere long, call forth similar regard. Nothing, surely, can be more consistent and congenial, than that two kindred objects, equally the subjects of prophecy and promise, should be prosecuted with equal ardour and conjoint endeavours. Let not that be left behind in our plans, which, for aught we know, may be first in the order of full accomplishment. Be the divine purposes, however, what they may, the path of our duty is obvious and plain; and we doubt not that our christian brethren, in every part of the united kingdom, will return a cheerful and zealous response to the invitation now given them, to embrace the object in their affections, their prayers, and their exertions. To propose it is to enforce it, for its claims are so apparent and strong, that arguments cannot add to their weight.

While we thus excite you, brethren, to serious concern and generous exertions in behalf of Jews, it will become us to state what are our own views and designs, and in what way we look for your co-operation.

When it pleased God, a few years since, to send us, as an intended missionary, a converted descendant of Abraham, it appeared to us an intimation of the divine will, that we should turn our attention to that people; and we indulged the hope that, in the person of Mr. Frey, a suitable instrument was brought to our hands. An

appropriate education was therefore given him; and, as his endowments seemed well adapted to the work, and his heart deeply intent upon it, it was resolved, at the period of our last annual meeting, that he should commence his labours. They have been continued to the present time, accompanied with tokens which encourage us to hope that we have not misconstrued the providential will, and cause us to desire to enlarge our endeavours. At this stage of our progress, it would have been highly gratifying merely to say, that considerable attention had been already excited among the Jews; but to that, we trust, we can add, that more than one soul has been brought to the Saviour of sinners; and that others are also, in a humble frame of spirit, desiring the knowledge of his name. We have, besides, made the important discovery, that latent convictions of the truth of the gospel exist in the breasts of many Jews, who, under the countenance which a judicious course of measures adopted by the Missionary Society would afford, might be led openly to avow their convictions, and attend public ordinances.

A field of vast importance, and of inviting appearance, thus presents itself to our view, although the entrance to it is not without difficulties, and the cultivation of it will require peculiar wisdom and discretion. In such a cause, obstacles, whatever they may be, are to be contemplated, not dreaded; and, after much deliberation and prayer, we have resolved to press forward in our labours, with increased earnestness and additional efforts.

The limits of this address will not allow us to specify what are the means, in our judgment, best adapted to the desired end. Some of these will be common to every attempt to spread the gospel; others must be dictated by an attentive consideration of the genius and actual circumstances of the people to whom we are more immediately sending it. We can only say, generally, that pointed appeals will be made to them, from the press, to rouse their attention to the subject of religion; additional opportunities of hearing the gospel, from the mouth of one of their own brethren, Mr Frey, will be presented; means of religious instruction, and of other necessary information, will be provided; protection will be afforded to such as are exposed to persecution for the sake of the gospel; and the offices of humanity and charity performed towards deserving objects, who may require them at our hands; nor must such means be overlooked as will tend to perpetuate the work, to prepare fit instruments for carrying it on, and to enlarge its sphere, even beyond the limits of our own country, as God may grant us opportunity. As in the case of missions to the heathen, our example will, it is hoped, excite, in other places, similar endeavours, so that we may in that way be the instruments of more good than our own hands can perform.

The subject itself, and the considerations connected with it, will be more fully presented to view at the next annual meeting of the society; and a discourse, suited to the circumstances, will be delivered by a much respected brother, whose heart always expands with generous ardour in the prospect of new attempts to extend the kingdom of the Redeemer. We anticipate with high satisfaction, the day in which hundreds of British ministers, and thousands of British christians, with a few of the dispersed of Jacob, will unite their supplications for the speedy accomplishment of all the good which God hath spoken concerning Israel.

But, brethren, before much attention can be expected on the part of the Jews, a more lively interest in their behalf must be felt by christians. How much, alas, might our closets and pulpits upbraid us for forgetfulness of the state of the Jews! Let us review the glorious promises of God, with respect to their restoration; let these promises be carried by the prayer of faith before the heavenly throne; let ministers aid their own and their people's intelligence of the subject, by bringing it to notice in their public ministrations; let christians stir up each other to a remembrance of their duty in regard to the Jews; and as there are few places in the kingdom where Jews do not reside, let prudent and affectionate measures be taken, generally, to call their attention to christianity; induce them to consider the evidences by which it is supported; and, above all, to convince them, personally, of their need of that salvation which it brings for their acceptance.

We cannot but take this opportuntty of reminding our brethren, that the extensive and extending sphere of the exertions of our society naturally occasions heavy and increasing expenses. The new and important object now proposed to your consideration will, naturally, enhance those expenses. How necessary it is, therefore, that you should manifest the desire you entertain for the conversion of Jews and Gentiles, by a liberal support of the mea-

sures tending to those ends, needs not to be stated.

Earnestly entreating your prayers, that wisdom, fidelity, and zeal may be imparted to us, and that we may be directed to those measures by which the divine glory shall be promoted, and desiring that grace, mercy, and peace may be with you, brethren, and the whole Israel of God,

We subscribe ourselves your willing servants in the gospel of Jesus Christ,

The directors of the Missionary Society,

GEO. BURDER, Sec.

Mar. 17, 1806.

COMMUNICATION.

MR. EDITOR,

AT Philipstown, in the county of Rensselaer, and state of New-York, on Wednesday the 9th inst. Mr. John Younglove, Jun. was ordained to the work of the gospel ministry, and installed pastor of the united congregations of Union village, Union, and Stephentown, by the presbytery of Columbia. On this occasion, the Rev. Mr. Chapman preached the sermon from 2 Corinthians, ii. 16. "And who is sufficient for these things?" The Rev. Mr. Coe presided, made the ordaining prayer, and gave the charge to Mr. Younglove. The Rev. Mr. Fullerton addressed the people.

All the parts were performed with great decency, propriety, and solemnity, in the presence of a numerous, respectable and attentive assembly; which appeared impressed with the interesting and solemn scene.

It is peculiarly pleasing to see with what rapidity congregations are forming, churches organizing, and the gospel spreading, in the northern parts of this state. For though we have great cause to lament our misimprovement of the inestimable privileges which we enjoy, and want of zeal in the service of our Lord and master; yet there is much reason to rejoice, that the interest of religion is gradually progressing, and the boundaries of the Redeemer's kingdom enlarging around us. The torrent of immorality and vice, which but a little while ago, was sweeping all before it, is arrested in its mad career; and the public morals and public sentiment are very much corrected and meliorated, under the benign influence of the gospel. In several places there has been a serious attention to religion, and considerable additions have been made to the church, of those who were hopeful trophies of redeeming love. Although that religious ardour has much abated, yet its happy effects are still visible, in the regular lives and unshaken attachment of the subjects of it, to the ordinances and institutions of religion.

Encouraged by these animating prospects, we humbly look up to the great head of the church, to carry on his own work with power, "until his dominion shall extend from sea even to sea, and from the rivers unto the ends of the earth."

Northern Observer.

July 22, 1806.

EAST INDIES.

Two of the missionaries belonging to the London Society, and whom we lately mentioned to have arrived at Tranquebar, have proceeded to Vizagpatnam, with the view of establishing a mission among the Gentoos in that quarter. At this place they met with a cordial reception from the principal Europeans, one of whom, a magistrate, had been in the habit of performing divine service himself, in the court-house, before the gentlemen of the settlement, the soldiers in garrison, and some half cast people. On the arrival of the missionaries, they were requested to undertake this office, to which they readily assented; and their services have since been remunerated by a small salary.

The town of Vizagpatnam contains about 20,000 inhabitants, chiefly idolaters, and the neighbourhood is also very populous; but the missionaries must defer the commencement of their labours among the natives, until they shall have made themselves masters of the language spoken in that district which is the Telinga or Gentoo. Their study of this language has been providentially facilitated by means of a manuscript dictionary given them by a gentleman who was about to return to England. In the mean time they have an opportunity of preaching to the Europeans in garrison, and of engaging in the instruction of youth; employments which may be relinquished in favour of fresh missionaries, as soon as they themselves shall have attained a competent knowledge of the Gentoo. This language is spoken throughout Golconda, and with little variation in the Cattack and Mahratta countries; so that these Missionaries have ample space for the exertion of their talents and zeal. They are urgent with the society to send more missionaries to their aid.

The names of the two Missionaries who have settled at Vizagpatnam are Messrs.

Can and Desgranges. Mr. Ringeltaube has remained at Tranquebar and proposes to labour in the Tamul country.

Two other missionaries from the same society, Dr. Taylor and Mr. Loveless, who were appointed to form a mission on the opposite side of the peninsula, at Surat, had arrived at Madras on their way thither.

OBITUARY.

On the 25th of February, at Edinburgh, in the prime of life, the Rev. David Black, one of the ministers of that city. He was a most amiable man, a most exemplary christian, and a most useful and faithful labourer in his Lord's vineyard. He was taken ill on the fifteenth, but no danger was apprehended for some days: but on the 20th some alarming symptoms made their appearance, and on the fifth day from that time it pleased God to take him to himself in the midst of his days and usefulness, being in the 44th year of his age and the 21st of his ministry. His disorder, which appeared to be an inflammation in the brain, prevented him from leaving his dying testimony to the truth and excellence of that blessed religion which he understood and loved so well, and exemplified with such happy uniformity in his conduct and conversation, in his public ministrations as a pastor, and in every private relation of life. His death was deeply and generally lamented as a public loss, and will long be felt by his congregation and friends.

At Glasgow, on the 17th current, in the 68th year of his age, David Dale, Esq. of Rosebank, late one of the magistrates of that city. The character of this good man comprehended in it so many points of excellence, that only an imperfect outline of it can here be given. He had not enjoyed the advantage of a polished or liberal education; but this want was compensated by a large share of natural sagacity and sound sense, by an accurate and discriminating knowledge of human character, and by a modest and dignified simplicity of manner, which secured to him universal respect and attention. A zealous promoter of general industry and of the manufactures of his country, his schemes of business were extensive and liberal, conducted with singular prudence and perseverance, and, by the blessing of God, were crowned with such abundant success as served to advance his rank in society, and to furnish him with the means of that diffusive benevolence which rendered his life a public blessing, and shed a lustre on his character, that has been but too rarely exemplified. Impelled by the powerful influence of that truth which he firmly believed and zealously taught, constrained by the love, and animated by the example of his blessed Master, his ear was never shut to the cry of distress; his private charities were boundless; and every public institution which had for its object the alleviation or prevention of human misery, in this world or the world to come, received from him the most liberal support and encouragement. For while the leading object of his life was the diffusion of the light of truth in the earth, he gladly embraced every opportunity of becoming, like the patriarchs of old "eyes to the blind, and feet to the lame," and of causing "the widow's heart to sing for joy." In private life, his conduct, actuated by the same principles, was equally exemplary; for he was a kind parent, a generous friend, a wise and faithful counsellor, "a lover of hospitality, a lover of good men, sober, just, holy, temperate." And now having thus occupied his talents he hath "entered into the joy of his Lord." "Mark the perfect and behold the upright, for the end of that man is peace."

The remains of this eminent servant of God were interred on the 21st instant. The funeral was attended by the magistrates, by ministers of all denominations, and by between two and three hundred respectable inhabitants. The concourse of spectators was immense. Several hundreds of poor received a small gratuity in money, after the interment. He honoured God while he lived; he was honoured by all descriptions in his life, and at his death: and though dead will long live in the affectionate remembrance of thousands.

MISS REBECCA ALBRIGHT,

Of Basingstoke, Eng. died on Monday, April 22, aged 20. It appears that she had been seriously impressed with the importance and worth of her soul for about four years; and the impression was increased by means of a lingering affliction, under which she laboured for the last three years. Death at a distance appeared dreadful; but as it approached, she was enabled to view it with composure. She told a friend a little time before her decease, that had she died when very ill about seven years before, she should have been lost; but now, she thanked God, she had a good hope, and could look death in the face without dismay. In this comfortable frame she continued till about Sunday, 14th April last, when her weakness permitted her to attend only in the morning at the meeting. Her mother perceiving she was preparing to go, thinking her too weak to attend, endeavoured to dissuade her; but with a very expressive and animated countenance she replied, "Oh, my dear mother, if you knew what enjoyment I have had this morning (referring to private devotion) you would not attempt to prevent my going to the house of God, for I hardly knew whether I was in the body or out of the body! I am constrained from gratitude to go for what the Lord has done for me; and if this body sinks under it, it does not matter." The sermon was from Matt. x. 32, "Whosoever, therefore, shall confess me before men," &c. During the discourse she was almost in raptures. Her love to the house of God was so great, that nothing but total incapacity could keep her from it; and her attachment to her minister so strong, that it was always with great pleasure she saw him come into the house; for he had been the means of her establishment in the truths of the gospel.

From the time of her confinement she addressed all who came to see her on the important concerns of their souls, though before remarkably reserved on religious matters. To a young woman who came to see her (and who had lived with her some time) she said with earnestness, "My dear Fanny (clasping her in her arms) make religion your main business; do, promise me you will attend to it more than ever you have done: it is this only that can support you in the time of affliction, and in the hour of death. Oh, what could I do without the presence of God at this time! I had," said she, "a comfortable sleep last night; and, what was better, I had a little of the presence of God with me! Oh, how sweet it was! I dreamed that there were four angels standing to convey me to the upper regions of bliss." On the Friday before her death, she expressed a wish that her mother might sit up with her that night, saying, at the same time, that she might probably sleep out of the body, and that it was on her mother's account she wished it; "for," said she, "I know it would have grieved you if I had gone while you were asleep." To a friend she said, "Oh, what mercy there is in God! who felt his bowels move with compassion towards his rebellious child! This was my case." She frequently lamented that she knew religion so late; that she had so little time to glorify God; and had not now an opportunity of honouring him in an open profession, by joining the church.

On Sunday, the 21st, she was quite in ecstacies, saying, to her friends around her, she longed to be gone to her dear Jesus; and with extended arms to Mrs. S. she exclaimed, "Oh, my dear Sally, that I could take you and all my dear friends with me to glory!" To a young person who came to see her, she earnestly said, "My dear Sarah, I want you to go to heaven as well as myself! I hope you do seek the Lord. See here, I am just going to die. What a mercy it is that I was not suffered to perish in my sins! So vile a sinner as I am found mercy! and so will you, if you go to God for it. See what religion will do! nothing but real religion could support me now. You have, my dear, a parent that prays for you, and longs for your salvation: oh, attend to her good advice!" To another friend she said, "I sometimes fear that my faith will not hold out; that Satan will be too strong for me; but I desire to trust in the Lord, who has said, "I will never leave thee, nor forsake thee." To Mrs. P. she said, she was just going to pass the river Jordan; "but to me (lifting up her foot at the same time) it is no more than stepping over a rivulet." To Mr. T. she said, "I used to be afraid that you would talk to me about my soul; but now I cannot but speak what God has done for me;" Mr. T. said, 'God has opened your mouth to speak for him;' "Yes," said she emphatically; "neither you, nor all my friends could have done it; it is God that has done it." At another time she said, "I have been thinking how happy I should be, if I were permitted to look down, and be able to tell you when I am gone, that I have got safe to heaven. Oh, how differently do I think now to what I

did when in health!" Thus she continued till about twelve o'clock on Monday, when she altered so much for the worse, that her friends were apprehensive she was about to take her flight. "Death," said she, with the greatest cheerfulness, "is advancing;" and with a placid smile said, she was going to heaven. Soon after, Mr. T. called, when she addressed him, "My dear sir, I have been disappointed; I thought I was gone to glory; but you see I am come back again; I am still in the land of the living;" he said, "Not my will;" she immediately added, "but thine be done." About three o'clock Mrs. C. called, found Mrs. T. Mrs. A. her mother, and sister Fanny with her: she was sitting in an easy chair; a mere animated skeleton; yet so serene, comfortable, nay, even joyful, in the immediate prospect of entering into the eternal world, as astonished all her friends. After speaking to those who came to see her, she paused a little, and suddenly broke out in those words of Dr. Watts,

"With joy we meditate the grace,
"Of our High Priest above;"

and sang the hymn nearly all through with such animation and strength of voice; that surprised all around her. Expressing a wish that Mr. T. might be sent for, he came, and about the same time another friend called to see her; "Come, my dear friend," said she, "and see what the Lord has done for my soul! Come all my christian friends, and join with me in singing praises to my adorable Saviour!" and immediately began singing, "Great God, I own thy sentence just;" and sang it to the last verse with uncommon fervor,

"Then shall I see thy lovely face
"With strong immortal eyes;
"And feast upon thy unknown grace
"With pleasure and surprise."

Those whose feelings would permit, joined with her; while others who were too deeply affected with the scene, sat overwhelmed in tears. After the hymn was sung, she requested her friend to engage in prayer. She afterwards continued to speak of her hopes and prospects, or sang hymns or psalms descriptive of her feelings, as far as her strength would admit; but at times, was so much reduced as not to be able to articulate.

In this happy frame she continued till about seven o'clock, when the adversary of souls was permitted to approach with his fiery temptations. She perceived the storm drawing near, and said, "Oh these clouds that are coming over my mind! Oh that dreadful darkness which is approaching! Pray, O pray, all my friends, that the tempter may not be permitted to come." At length the gathering storm began to break, and in vain did her minister and Mr. T. endeavour to comfort her. She refused every argument. About nine o'clock she was exceedingly agitated, wrung her hands, moaned in the most piteous manner, exclaiming in the most doleful accents, "I am lost! I am lost! I am lost!" Thus she continued till about eleven o'clock, when she said, "The conflict is now over; the victory is obtained; and now I am going to glory!" Addressing herself to Mr. T. she said, "My dear sir, what would you have thought of all my professions if I had died in that state?" 'I should have thought, my dear,' he replied, 'you were gone to heaven.' "Yes, sir," said she, "I am *now* going! the conquest is won!" 'Oh death, where is thy sting! O grave, where is thy victory?' and immediately broke out in songs of triumph; which she continued till her voice was lost in death.

Evan. Mag.

POETRY.

The following epitaphs were written at the request of the Rev. Mr. Fernandez of Dinagipore, Bengal, for the tombs of two of his children, who lie interred in his garden, by Rev. Mr. Fountain, deceased, late missionary at Serampore.

On the death of Master Fernandez, aged 2 years.

REST my sweet babe; beneath these silent bowers
Where thou hast play'd and prattled with delight!
Here may thy parent in his pensive hours
Behold thy tomb, and profit by the sight.
Here may he learn how transient and how vain
The hope that centres in a rising race!
And be concerned *this* honour to obtain,
A *place* and *name* among *the heirs of grace*.

On the death of Miss Fernandez, aged 5 years.

THE fairest flow'r that in this garden grows,
Was once outvied by *her* who lies beneath;
But though in sweetness she excell'd the rose,
She fell an early prey to blasting death!
Yet she shall wear a more than native bloom,
When Jesus Christ shall raise her from the tomb.

INTERCESSION FOR THE JEWS.

FOUNTAIN of truth, and grace, and pow'r,
Thy word can ne'er decay;
But, firmly fix'd, shall still endure,
When worlds are pass'd away.

O smile propitious, while we dare
The promises to plead,
Which thy own sacred pages bear
To faithful Abram's seed.

Hast thou far off thy people cast,
Forever to remain?
Wilt thou not, Lord, return at last,
And visit them again?

Yes; thou hast pass'd thy royal word,
Nor canst thyself deny,
That Jacob's race shall be restor'd
To favour and to joy!

Hasten, O Lord, the happy hour
When this shall be fulfilled;
And thy dear son with mighty pow'r
To Israel be reveal'd.

We, from wild olives lopp'd away,
And grafted in the true,
Pray that the native branches may
Be re-ingrafted too!

We joy when one of this dear seed
The gospel does embrace;
And long till all, from error freed,
Shall taste a Saviour's grace.

Then Jew and Gentile shall combine
Immanuel's name to praise;
And sound his mercy all divine
Thro' everlasting days!

Sandwich. E. T.

ELEGY

On the Grave-digger of Bunhill Fields, who caught his death from infectious air in opening a tomb, after having been fifteen years in that employment.

I WEAVE not now the cypress-wreath
To deck the bust of hero dead;
Nor mourn that, in the dust beneath,
A son of science rests his head.

The humbler work of death I tell,
Who snatch'd this menial drudge away,
How into *earth* at last he fell,
Who *earth'd* up many a lump of clay.

Fifteen long years his delving spade
Had pierc'd Old Bunhill Fields around,
And many a nonconformist laid
Beneath unconsecrated ground.

From death he earn'd his daily bread,
And liv'd midst monumental stones;
To their last home had thousands led,
And heap'd the sod above their bones.

Ye men of blood, ye warlike train,
Less honour'd your employ is found;
Ye strew the crimson'd earth with slain;
He hid the dead beneath the ground.

At length his mortal hour was come,
Nor death would his old servant spare;
But from the ambush of a tomb
Pour'd on him pestilential air.

He fearless ope'd the gate of death,
Suspecting nought of danger nigh,
Drew in the poison with his breath,
And took his turn at last to die.

He enter'd oft the grave before,
And quitted soon the dark domain;
But now he lies to rise no more,
Till dust and ashes live again.

Thus all must follow, soon or late;
But how or when we cannot know;
That each might death's approaches wait,
Prepar'd to triumph o'er the foe!

ALIQUIS.

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. AUGUST, 1806. No. VIII.

BIOGRAPHY.

REV. WILLIAM GRIMSHAW,

[*From Middleton's Biographia Evangelica.*]

THIS humble, laborious, and ardent Minister of *Christ*, WILLIAM GRIMSHAW, was born on *September* the third, in the year of our Lord 1708, at *Brindle*, six miles south of *Preston*, in *Lancashire*, *Eng.*; and was educated at the schools of *Blackburn* and *Heskin*, in that county. While he was a school-boy, the thoughts of death and judgment, the torments of hell, the glories of heaven, and the sufferings of *Christ*, often made some transient impressions upon him, owing probably to the religious care taken of him by his parents. In the eighteenth year of his age, he was admitted a member of *Christ's College* in *Cambridge:* And here (as is but too usually the case) bad example deplorably prevailed to seduce him from that decent manner of life and those serious reflections, which had been inculcated upon him; for, at this time, having no real change wrought upon him, and consequently *having no root in himself*, the prevalent impiety of the college carried him away so far, that, for the space of more than two years, he seemed utterly to have lost all sense of religion and seriousness; nor was there any revival of his former impressions, till on the day he was ordained deacon, in the year 1731. On this occasion, he was much affected with a sense of the importance of the ministerial office, which he was taking upon him, and the diligence which ought to be used in the discharge of it. Yet these convictions were but slight and soon carried away, like the chaff by the wind of temptation; though, for a little time, they were promoted by an acquaintance with some religious people at Rochdale, who used to meet

together, once a week, for religious exercises. But, upon his removal thence, very soon after, to Todmorden, though not far distant from Rochdale, instead of acting up to the good motions he had felt in his soul, and which had been encouraged by his pious acquaintance, he pursued a different course and went no more amongst them. He conformed to the vain and thoughtless world; he followed all its stupid and trifling diversions; and endeavoured to satisfy his conscience with "doing his ministerial duty" (according to the common phrase) on a Sunday, without attending any farther, either to the improvement of his own mind by study, or to the improvement of his people as an effect of his own. He was, in a word, what but too many of the modern clerical profession are, an easy companion for easy men, who give themselves no trouble about their own souls, or about God, or any thing else, but, what Leviathan is represented to be doing in the world, *taking their pastime therein.* Give them the pleasures of the earth, if not of direct sin too, for a season; and the honour of *Christ*, and the salvation of sinners, are those subordinate affairs, which may be taken care of, at any time or no time, by any man or no man, just as they please. They comprehend no more of spiritual good, than the luxurious epicure who said, 'that he did not understand what great happiness there could be in heaven, where folks were to sit upon a bare cloud to eternity, singing hallelujahs, and having nothing to eat or to drink.' There are thousands who would be ashamed perhaps to utter the words, but who are living in the spirit of the worldliness they imply from day to day. Mr. Grimshaw, to his compunction afterwards, was numbered too long among this ungodly fraternity. It was for several years before he was enabled to emerge from the low debauchery of the times. However, it is said, he refrained as much as possible from gross swearing, unless in suitable company, and, when he got drunk, would take care to sleep it out before he came home. O what a scandal to religion are swearing, drunken, horse-racing, gambling, and ungodly priests; and what a jest, or stumbling block, to the world!

About the year 1734, and in the twenty-sixth of Mr. Grimshaw's life, God was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmorden. This immediately became visible by his reformation. He quickly left all his diversions; his fishing, card-playing, hunting, &c. And he now began to catechize the young people, to preach up the absolute necessity of a strict and devout life; to visit his people, not in order to drink and be merry with them as before,